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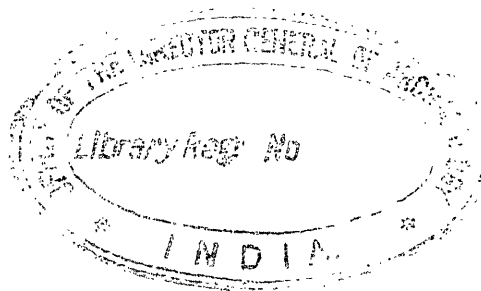
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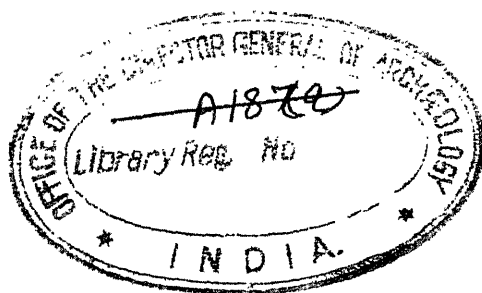
THE QUARTERLY OF THE
DEPARTMENT OF ANTIQUITIES
IN PALESTINE



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Reference is as a rule to pages, but excavated objects shown in the plates but not mentioned in the text are listed by reference to plates. An asterisk shows that the item is repeated on the page.

In the course of last year the official spelling of Arabic and Hebrew geographical names was changed; this affects Nos. 2-4, but not No. 1. In the index the spelling has been as a rule kept uniform according to the new transcription; so it follows that there are occasional divergencies between the text and the index; in the more serious cases cross-references have been made.

Attention is drawn to the special detailed index to the 'Bibliography of Excavations' on pp. 192 ff.

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THE QUARTERLY OF THE DEPARTMENT OF ANTIQUITIES

INTRODUCTION

THE issue of a periodical at, it is hoped, quarterly intervals is among the activities which, thanks to the generous assistance of Mr. J. D. Rockefeller, Jr., the Department of Antiquities is now able to initiate.

The main purpose is to publish (*a*) any discoveries resulting either from excavations carried out by the Department, or from other methods of research, or that come to light in a more accidental manner in the course of the Department's ordinary administrative work; (*b*) notes upon such antiquities in the Department's Museum, or elsewhere in Palestine, as have not already been published; (*c*) texts and translations of texts describing historic monuments and sites; (*d*) general news of archaeological work in Palestine.

E. T. R.

CHURCH OF THE HOLY SEPULCHRE

Note on a recent discovery.

IN the course of work begun during the autumn of last year, with the object of preserving the carved panels covering the lintels over the entrances to the church, the following came to light.

The panel over the right-hand (blocked up) entrance consists of three slabs of marble; each slab is 0.67 m. deep and varies in thickness from 0.05 m. to 0.07 m. The lengths are as follows: right-hand slab at top 1.23 m., at bottom 1.26 m. Left-hand slab at top 1.32 m., at bottom 1.36 m. Middle slab at top 1.19 m., at bottom 1.125 m. Thus the middle slab is cut in the form of a keystone, i.e. with sloping sides, and its neighbours, on either hand, are shaped accordingly.

The back of the right-hand slab (the face of which is illustrated in Pl. I, fig. 1) was found to be carved, see Pl. I, fig. 2.

The date of the carving upon the face of the slab falls probably between 1150 and 1180.¹ In the opinion of the writer the carving upon the back of the slab may be dated somewhere between the Fatimid occupation of Jerusalem in the last third of the tenth century and the capture of Jerusalem by the Crusaders at the end of the eleventh. Dr. S. Flury, to whom a photograph of the carving was sent, and who was good enough to give his opinion, states that, had the slab been found in Cairo, he would attribute it to the tenth century; but that a provincial carver might still be producing work of this character in the eleventh century.² E. T. R.

¹ Vincent et Abel, *Jérusalem Nouvelle*, Vol. II, p. 152; and de Vogüé, *Les Églises de la Terre Sainte*, p. 205.

² It is interesting to compare, in its general lines, the design of this panel with the Byzantine panel illustrated in Diehl's *Manuel d'Art Byzantin*, Vol. I, p. 457.

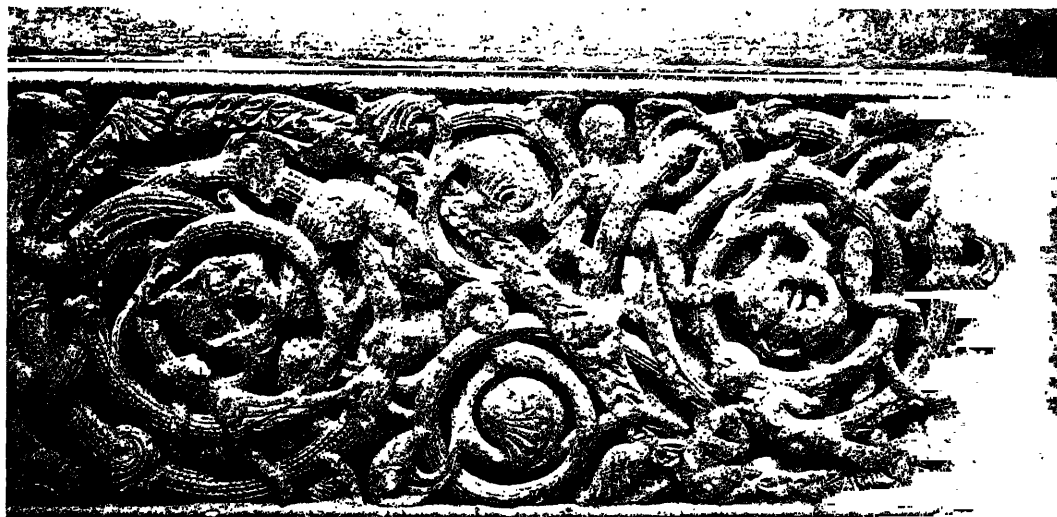


FIG. 1. CHURCH OF THE HOLY SEPULCHRE—RIGHT LINTEL, RIGHT END



FIG. 2. CHURCH OF THE HOLY SEPULCHRE—RIGHT LINTEL, BACK

NOTE ON A CEMETERY AT KARM AL-SHAikh, JERUSALEM

THE site known as Karm al-Shaikh is situated about 40 metres north of the north-east corner of the City wall. It is referred to by Clermont-Ganneau, who gives an account of some tomb-chambers he examined on this site.¹ He had intended, he says, to resume exploration later on, but adds 'our other labours unfortunately gave me no leisure to do so'. He believed that these tombs 'may have an important bearing upon the question, still awaiting solution, of the third wall of the City'. He added:² 'whatever their age may be these sepulchres . . . are worth clearing out; perhaps one might find, if not an inscription, at all events some characteristic object which would enable one to decide the period to which they belong.'

The new Palestine Archaeological Museum is now being built upon this site. During the course of excavating for the foundations it was necessary to clear and to examine a number of tombs. The following is a short summary of the discoveries. The tombs were of three categories: (a) rectangular rock-cut graves; (b) caves; and (c) rock-cut chambers. Of these, 68 rock-cut graves, 5 caves, and 4 rock-cut chambers were cleared.

Fig. 1 gives a plan of the site and the positions of these tombs.

The rock-cut graves were rectangular in shape, measuring, on the average, 1.80 m. long, 0.50 m. wide, and 2.00 m. deep. The majority ran either from north to south or from east to west. Fig. 2 gives a plan and section of rock-cut Grave No. 3. This grave may be taken as typical of this category. In this grave, and at a depth of 1.40 m., bones were found huddled together in the west end of the grave. Under these bones were stone slabs resting upon ledges. Beneath these was a skeleton with the skull at the west end of the grave. Round the skull were found the objects illustrated on Plate I.

In Grave No. 19 the stone slabs that, in other graves, occurred usually at a depth of about 1.50 m. were found immediately beneath the surface of the ground, thus leaving almost the full depth (about 1.80 m.) for burials. In this grave were found nine skeletons and the objects illustrated on Plate III.

Grave No. 55 was exceptionally long, 2.35 m., 0.70 m. wide, and 2.00 m. deep. It contained, beneath the stone slabs, two skeletons.

The presence of bones above the stone slabs in some of the graves, as, for

¹ Charles Clermont-Ganneau, *Archaeological Researches in Palestine*, translated for the Palestine Exploration Fund by Aubrey Stewart, Vol. I, p. 248.

² Ibid., p. 253.

example, in No. 3, suggests the possibility of a practice similar to the modern Greek Orthodox custom of burying the eldest son in his father's grave. On opening the grave the father's bones are collected, and placed, in a linen sheet, over the son's coffin, and wine is poured over the bones of the father.

With the exception of Nos. 19 and 55 the rest of the graves were similar to No. 3 above described. The objects found in them are illustrated on the Plates.

The five caves are marked A, B, C, D, and F, see Fig. 1. As is seen on the plan, A, B, C, and D communicate with one another.

The objects illustrated on Plates IX, X, and XIV were found in caves B and F. Cave B contained twenty-six skulls, and other parts of skeletons were found scattered on the floor of the cave.

The four rock-cut chambers are marked E, G, H, and J on Fig. 1. In chamber E (Fig. 3) were seven rock-sunk graves. Access to the chamber was given by a rectangular opening in the roof (1.50 m. long, and 0.60 m. wide). This opening was covered with three slabs. Plates X and XIV illustrate the objects found in this chamber.

Chamber G (Fig. 4) had two entrances: one to the south measuring 0.40 m. by 0.50 m.; the other, a circular one, of 0.50 m. in diameter, in the roof. In this chamber a coin of Arcadius was found. The other objects discovered in this chamber are illustrated on Plate VIII.

Chamber H (Fig. 5) had one entrance, measuring 0.40 m. by 0.50 m., on the north side. In it were three rock-sunk graves fitted with stone slabs. For contents see Plates XI and XIII.

One sarcophagus was discovered (Plate XVIII). Its box is 1.97 m. long, 0.63 m. wide, and 0.70 m. high; its lid is 0.31 m. high. It contained two skeletons and four gold ear-rings (see Plate XVIII).

Surface finds are illustrated on Plates XIII and XIV. The inscribed stones illustrated on Plate XIV appear to be tombstones.

The first is inscribed ΚΑΝ ΔΙΑ ΟC in three lines; and the second is fragmentary.

A summary of the coins found is given on p. 6; they are all of bronze and, as isolated specimens, comparatively unimportant; but taken collectively they may give some idea of the extent to which the site was used at different times.

Two coins date from the end of the second century B.C. Six coins belong to the middle of the first century A.D. Then there are only three coins covering about a century and a half, from the victory of Titus in A.D. 70 to the beginning of the third century A.D. The period from the middle of the

third century to the end of the fourth is covered by twelve coins, the fifth century by two (or possibly three), and the sixth century by six or seven coins. For the twelve centuries separating the Arab conquest from the present day there are only thirteen coins (Mamluk, Crusader, and recent).

Though the number of coins found on this site during the clearance of the surface soil and the examination of the burials is relatively small, it is of interest to note that the number of coins belonging to each of the periods indicated roughly corresponds, in proportion, to the numbers traceable to the same periods in the list of coins found during excavations in the Tyropoeon Valley, Jerusalem,¹ during 1927. D. C. B.

¹ Published in the Palestine Exploration Fund Annual, No. 5 (1929) by J. W. Crowfoot and G. M. FitzGerald.

SUMMARY OF COINS FOUND

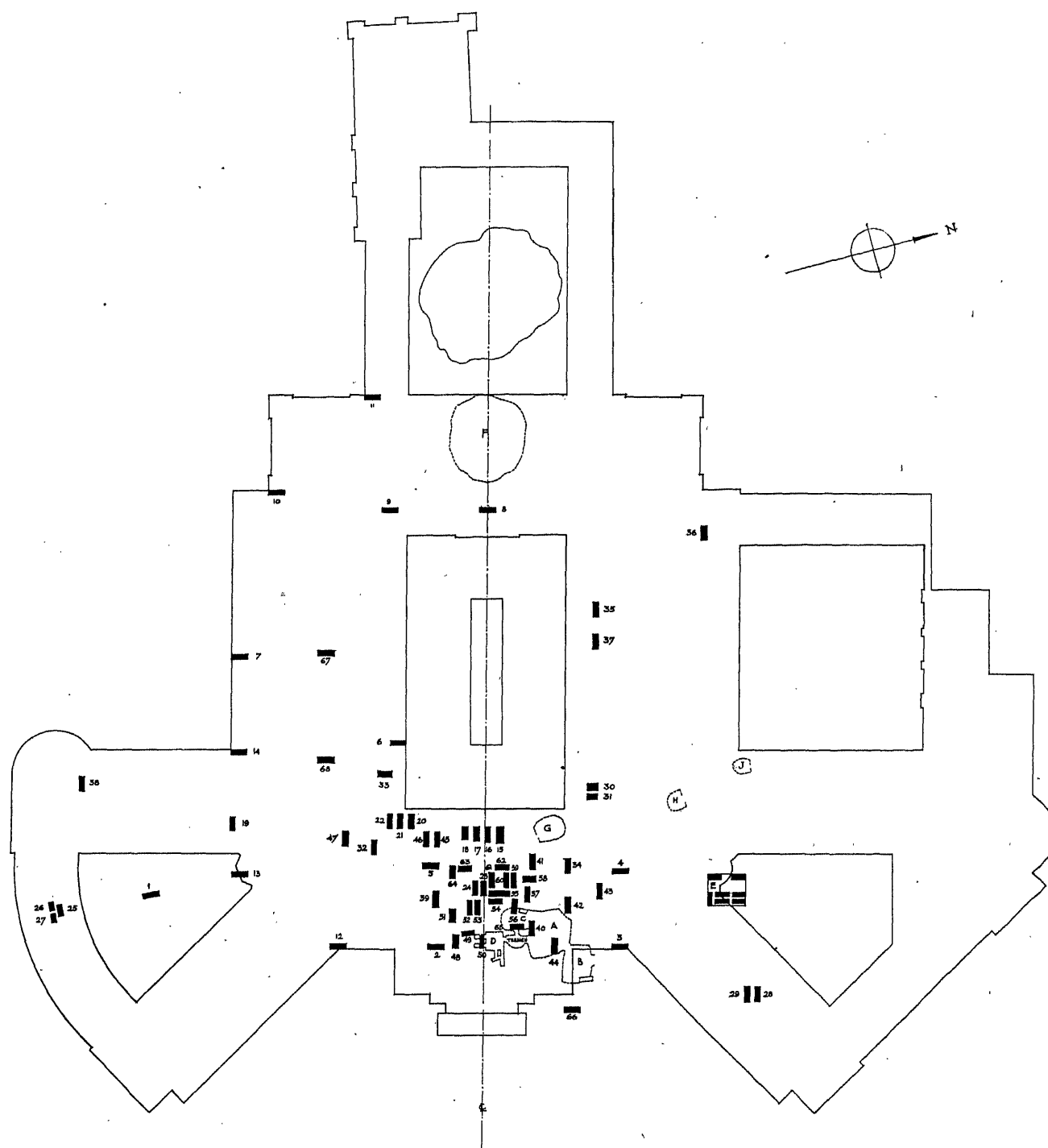
<i>Diameter</i> (mm).	<i>Obverse.</i>	<i>Reverse.</i>	<i>Provenience.</i>	<i>Notes.</i>
19	Winged and draped bust of Eros r. crowned with myrtle; dotted border.	Head-dress of Isis; on r. (2 lines) and l. (1 line) inscr.: [BA]ΣΙΑΕ[ΩΣ] ANTIOX[OY] EYEPETOY in ex.: [Θ]OP (year 179, Seleucid era); in field l., monogram: Φ	Cave F.	134-133 B.C.
16	Anchor; around: [BA]ΣΙΑΕ [ΩΣΑΛ] --- dotted border. (B.M.C. <i>Palestine</i> , p. 207, Series F.)	Wheel, with eight spokes; inscr. between spokes (illegible).	Cave A.	Alexander Jannaeus. 103-76 B.C.
15	Litus; around: ΤΙΒΕΡΙΟΥ --- dotted border.	Wreath containing: ΛΙΖ (year 17 of Tiberius); dotted border.	Surface soil.	A.D. 30-1. A coin of the Procurator Pontius Pilatus.
17	As preceding coin.		Cave A.	
16	Male head r. (almost obliterated) no inscr.; dotted border.	Figure standing to front, within a wreath; inscr. (if any) illegible; dotted border.	Surface soil.	Thick fabric (? Herodian). 1st century A.D.
18	Narrow-necked amphora; inscr.: Ψ -X[WX]PW (חשׁבון - year 2); dotted border.	Vine-leaf and tendril; inscr.: --XqΞ dotted border.	Surface soil.	First revolt of the Jews. A.D. 67-8.
16	As preceding coin.		Cave F.	
23	Bust of Trajan r. laureate; inscr. illegible; dotted border.	City-goddess standing l.; at her feet on l. an altar; in field r. a dove and date: ΕΙC (year 215 of Ascalon); inscr. on r. illegible; dotted border.	Cave B.	A.D. 111-12. Struck at Ascalon.
21	Bust of an emperor r. laureate; (much worn).	Traces of a female bust r.	Surface soil.	Possibly a coin of Hadrian struck in Arabia. 2nd century A.D.

20	Bust of Elagabalus r. laureate, wearing paludamentum and cuirass; around: IMPCMAVPANTWNI - dotted border.	Founder ploughing r.; above: PETM; in ex.: COLON dotted border.	Surface soil.	A.D. 218-22. Coin of a colony founded by Elagabalus; attributed by de Sauley to Petra in Arabia, but this attribution has been considered improbable, the coins always being found in Palestine, generally in Jerusalem. (See B.M.C. <i>Arabia</i> , p. xxxviii.)
20	Bust of Claudius (II) Gothicus r. draped; around: -- AVDIVSAVG	Equity standing l. holding in r. hand a balance and in l. cornucopiae; around: AE[QVIT]ASAVG	Cave B.	A.D. 268-70.
21	Bust of Aurelian r. radiate; around: - CAVRELIANVSAVG	Bust of Vabalathus r. laureate; around: VABALATHVSVCRIMDR	Surface soil.	Struck probably at Antioch by the Palmyrene ruler Vabalathus in the earlier part of the reign of Valerian. (A.D. 270-75.)
20	Bust of an emperor r. radiate; illegible.	Type (obliterated) in wreath.	Surface soil.	Probably early to middle 3rd century A.D.
22	Bust of Philip Junior (?) r. wearing paludamentum and cuirass; illegible.	Type indistinct (apparently Mount Gerizim supported by an eagle).	Cave B.	Possibly a coin of Neapolis. Middle of the 3rd century A.D.
24	Traces of (female?) bust r. with oval countermark containing a small male head.	Traces of bust of Sarapis r.; inscr. obliterated.	Chamber E.	Probably middle of the 3rd century A.D.
22	Type obliterated.	Traces of figure standing; -- VTA --	Chamber J.	End of 3rd century A.D. (Similar to Antoniniani of Gallienus.)
21	Bust of Constantine r. laureate; around: IMPCONSTANTINVS · AVG	Sol, radiate, standing to front, r. hand raised, in l. a globe; around: SOLIINVI CTOCOMITI in ex.: TES	Chamber H, Grave III.	A.D. 307-37. Struck at Thessalonica.

<i>Diameter (mm).</i>	<i>Obverse.</i>	<i>Reverse.</i>	<i>Provenience.</i>	<i>Notes.</i>
∞				
15	Bust of an emperor r. laureate; illegible.	Soldier advancing r. with head turned to l. holding a spear in l. hand and dragging a small cap- tive with r.	Surface soil.	Middle of the 4th century A.D.
16	Bust of an emperor r. laureate; illegible.	Emperor spearing a fallen enemy.	Chamber G, Grave II.	Middle of the 4th century A.D.
15	Bust of an emperor r. laureate; illegible.	Emperor spearing a fallen enemy; [F]ELTEM --	Surface soil.	Middle of the 4th century A.D.
17	Bust of Constantius II (?) r. laureate; illegible.	Emperor spearing a fallen enemy. FEL[TEMP]REPARATIO	Surface soil.	Middle of the 4th century A.D.
18	Bust of Arcadius r. laureate; around: DNARCADI --	Type indistinct; apparently a male figure in military habit, standing r., resting r. hand on a spear and looking towards Victory advanc- ing l. to crown him; around: VIRTVS [EXERCIT .:]	Chamber G, Grave IV.	A.D. 395-408.
14	Bust of an emperor r. laureate; illegible.	Traces of a figure standing l. (winged or holding a shield?)	Surface soil.	Late 4th or early 5th century A.D.
14	Type obliterated.	Victory advancing l.; illegible except in ex.: ANTA	Surface soil.	5th century A.D.
10	Bust of an emperor wearing diadem in early Byzantine style; illegible.	Standing figure (? Victory—head and wings obscure); in field r. uncertain object (? crown) rest- ing on the ground.	Grave 51.	Late 5th or, more probably, early 6th century A.D.

FIG. 1

PLAN SHOWING POSITION OF GRAVES, CHAMBERS AND
CAVES, AND THE AREA (OUTLINED) TO BE OCCUPIED
BY THE PALESTINE ARCHAEOLOGICAL MUSEUM



PLAN SHOWING DETAILS
OF GRAVE 3 AND CHAMBERS 'E', 'G' AND 'H'

FIG. 2

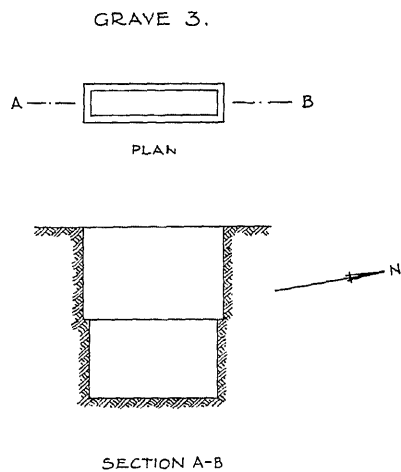


FIG. 4

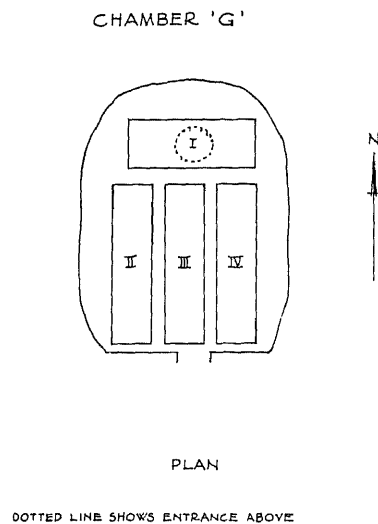


FIG. 3

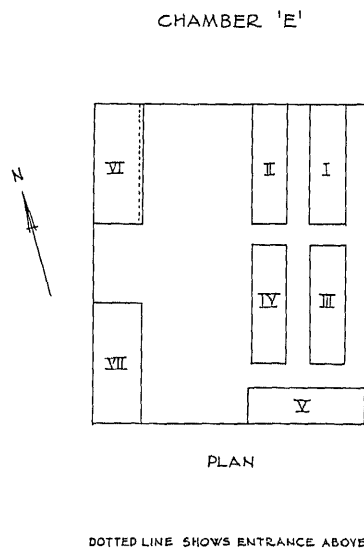
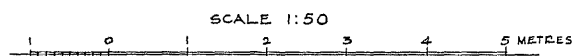
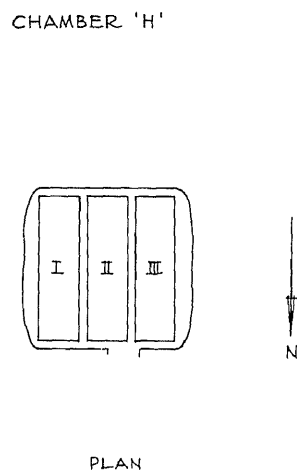
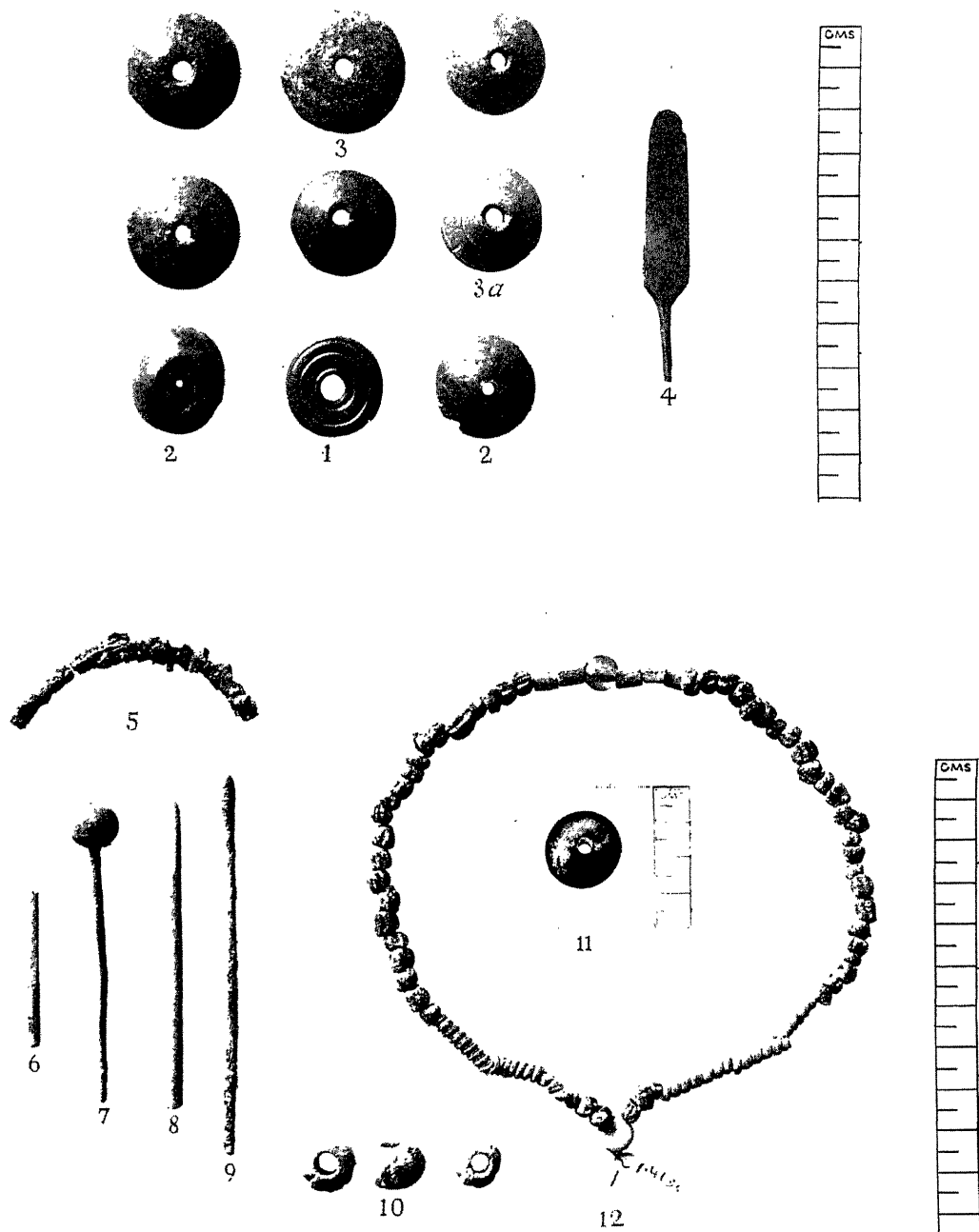
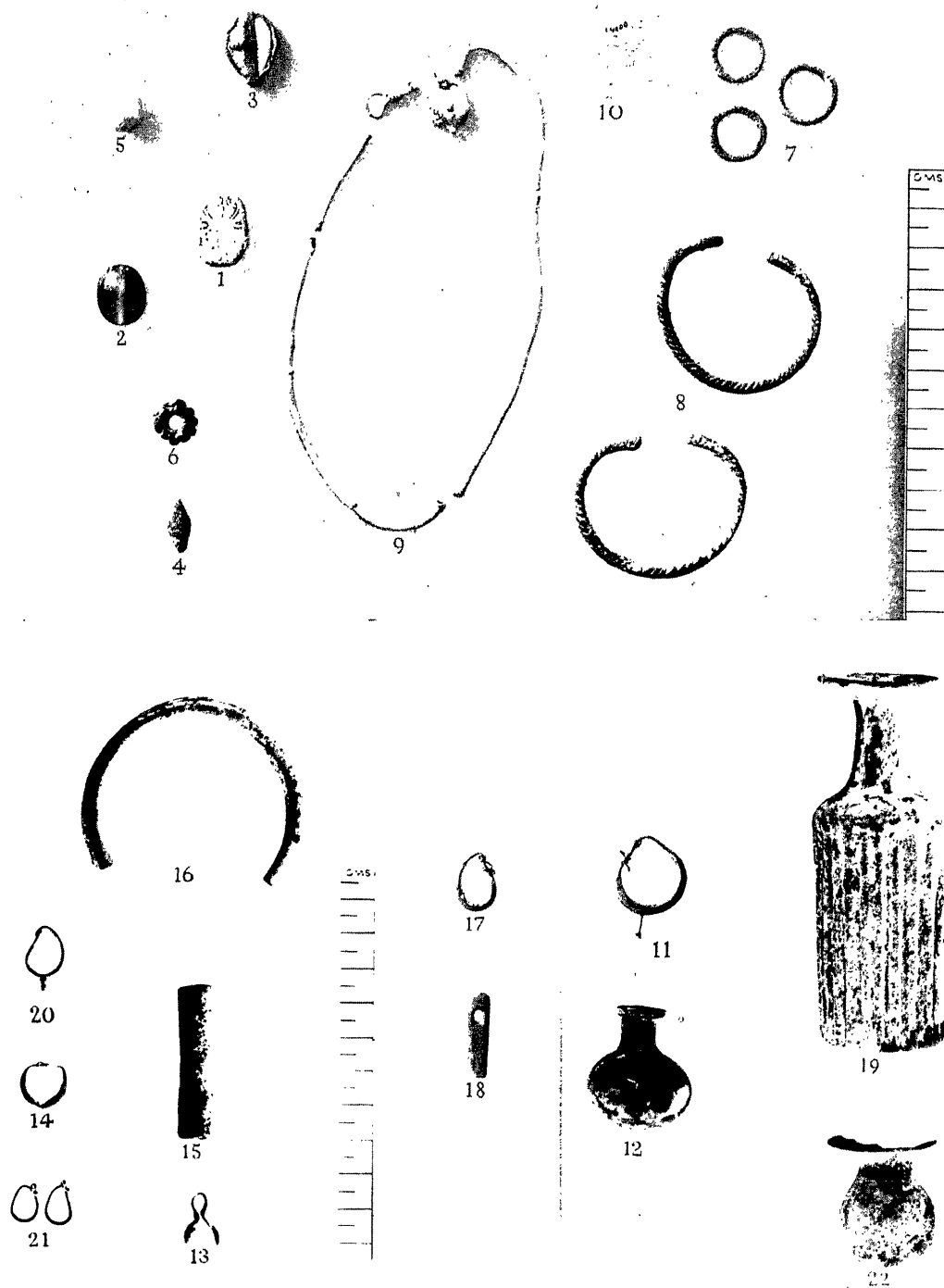


FIG. 5

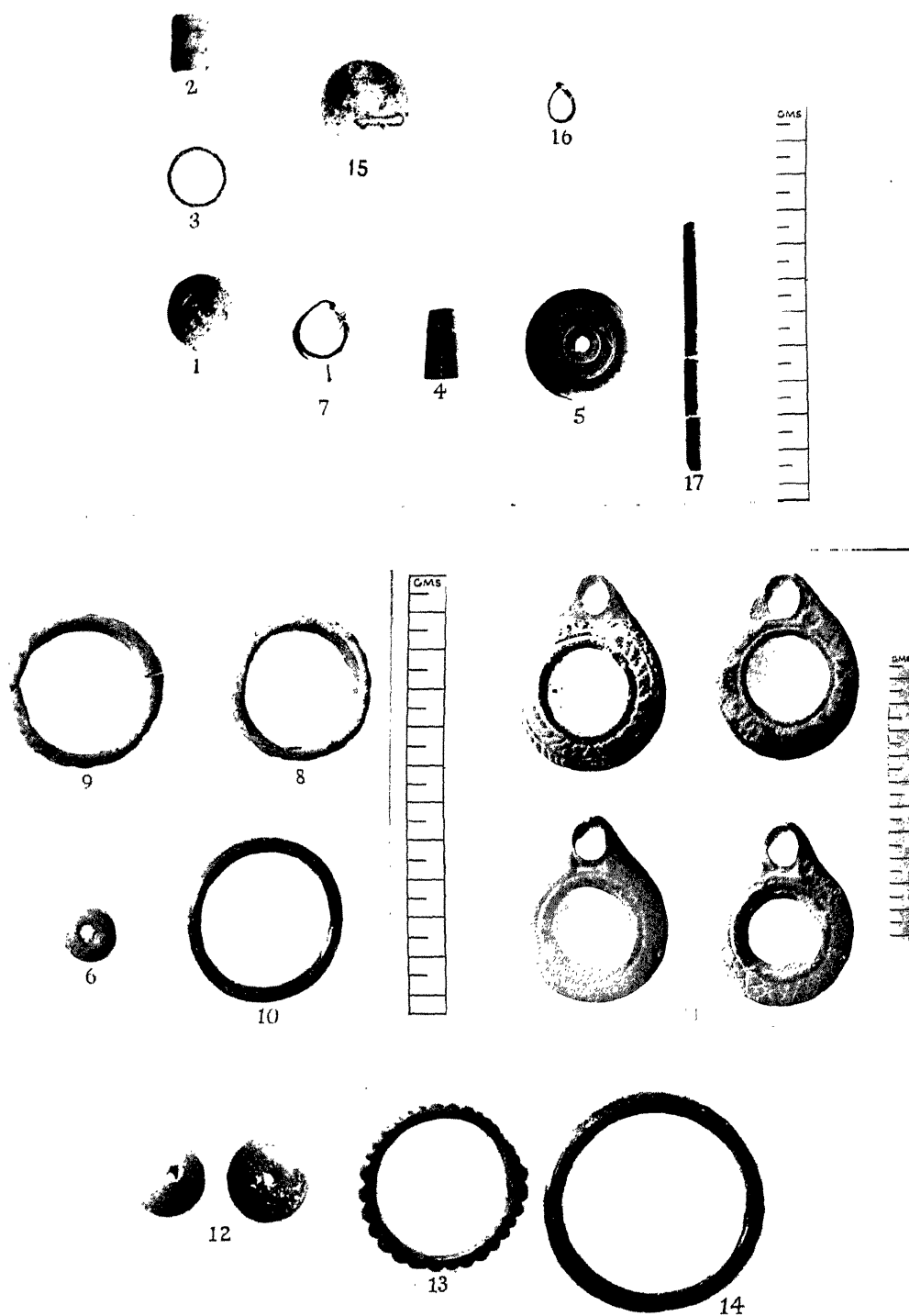




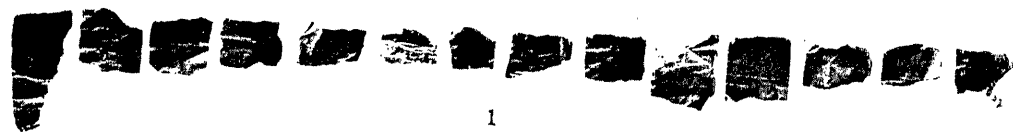
Contents of Grave 3: (1) Bronze lower case for buttons (3). (2) Bronze upper cases for buttons (3). (3) Five grey diorite buttons and one (3 a) in brown stone. (4) Bronze spatula. (5) Fragments of an iron ring. (6) and (8) Fragments of ivory pins. (7) and (9) Bronze pins. (10) to (12) Glass beads of various colours.



Contents of Grave 14: (1) Scarab. (2) Carnelian bead. (3) Cowrie shell with lead cover. (4) to (6) Glass beads. (7) Three lead rings. (8) Two bronze bracelets. (9) Gold necklace. (10) Gold ear-ring. *Grave 12:* (11) Gold ear-ring. *Grave 6:* (12) Glass bottle. (13) Bronze fibula. (14) Gold ear-ring. (15) Bronze tube. (16) Fragment of glass bracelet. *Grave 13:* (17) Gold ear-ring. (18) Head of an ivory needle. (19) Purple glass bottle. *Grave 42:* (20) and (21) Gold ear-rings. (22) Glass bottle.



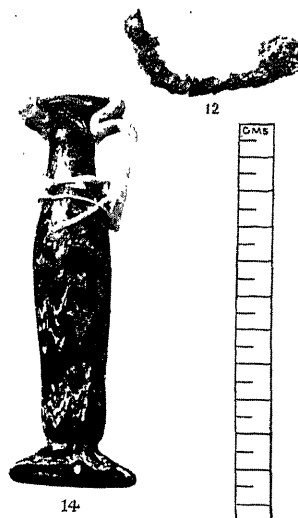
Contents of Grave 24: (1) Bronze button cover. (2) Green glass and yellow paste bead. (3) Bronze ring. (4) Ivory stopper. (5) Ivory button. (16) Gold ear-ring. (17) Ivory pin. *Grave 19:* (6) Glass bead. (7) Gold ear-ring. (8) to (10) Glass bracelets. (11) Roman pottery lamps. *Grave 15:* (12) Diorite buttons. (13) and (14) Glass bracelets. (15) Glass button.



13

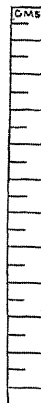


11



14

12



5



2

6



3



7



4



17



16



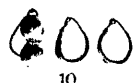
19



20



15



10



9

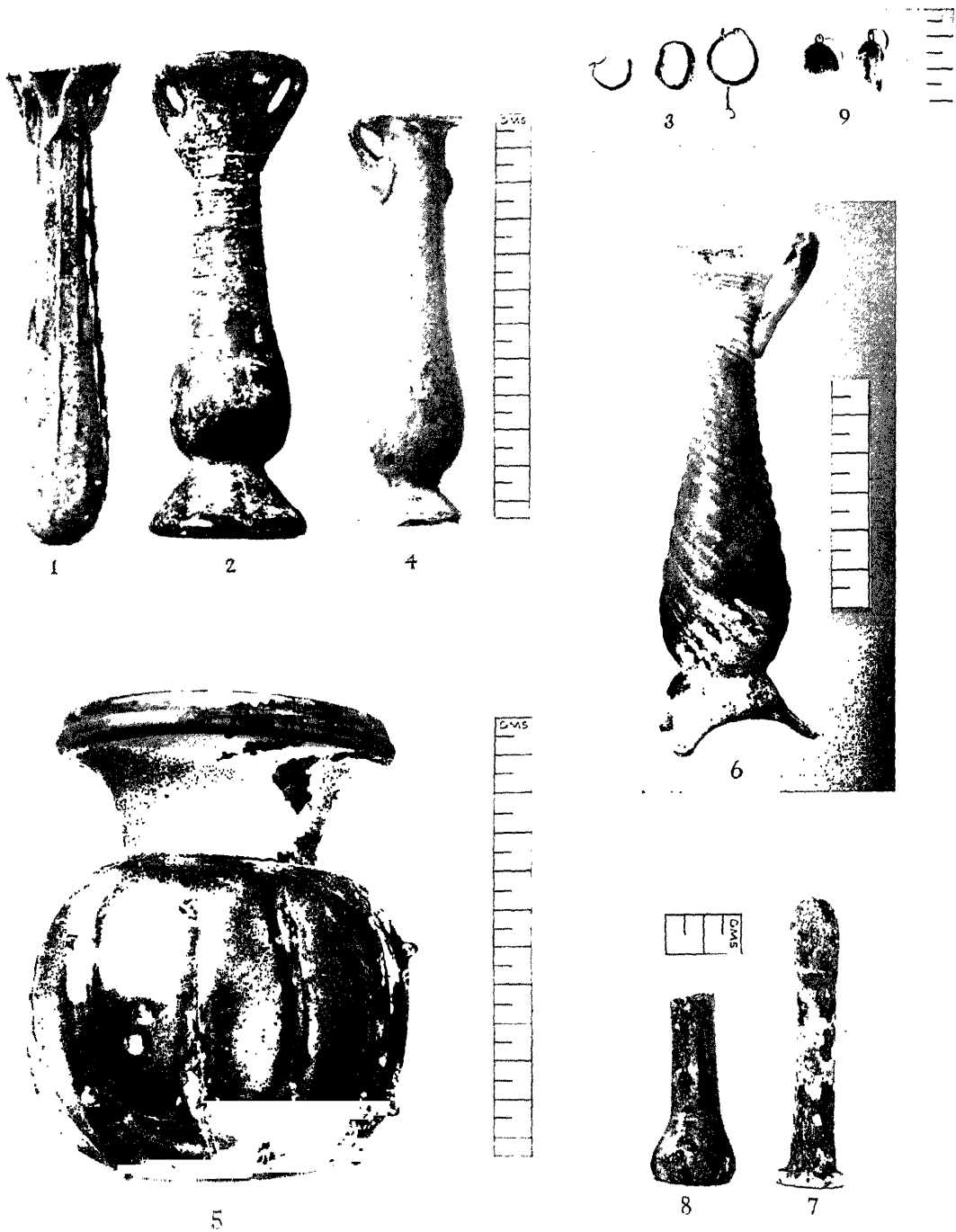


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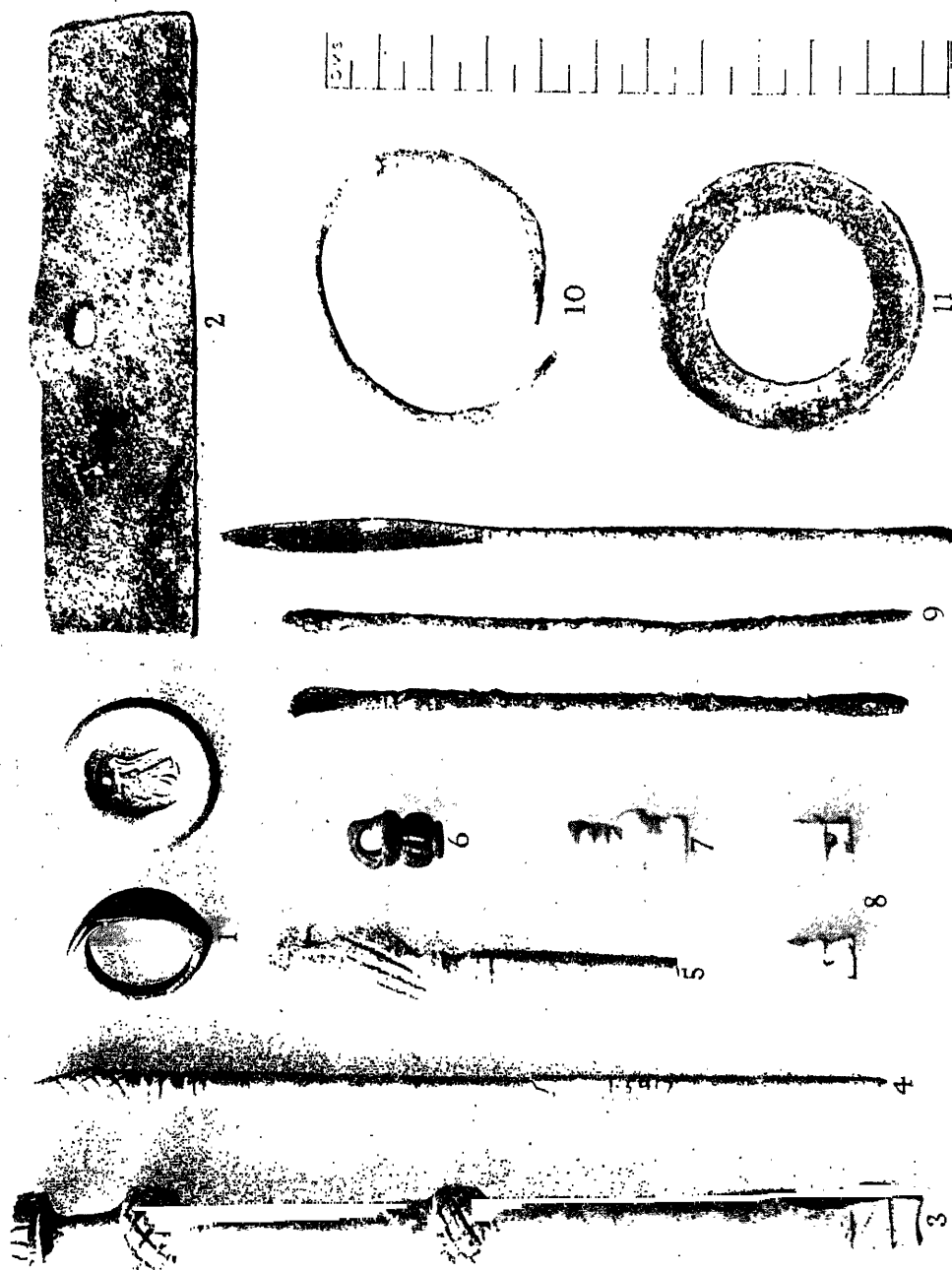


18

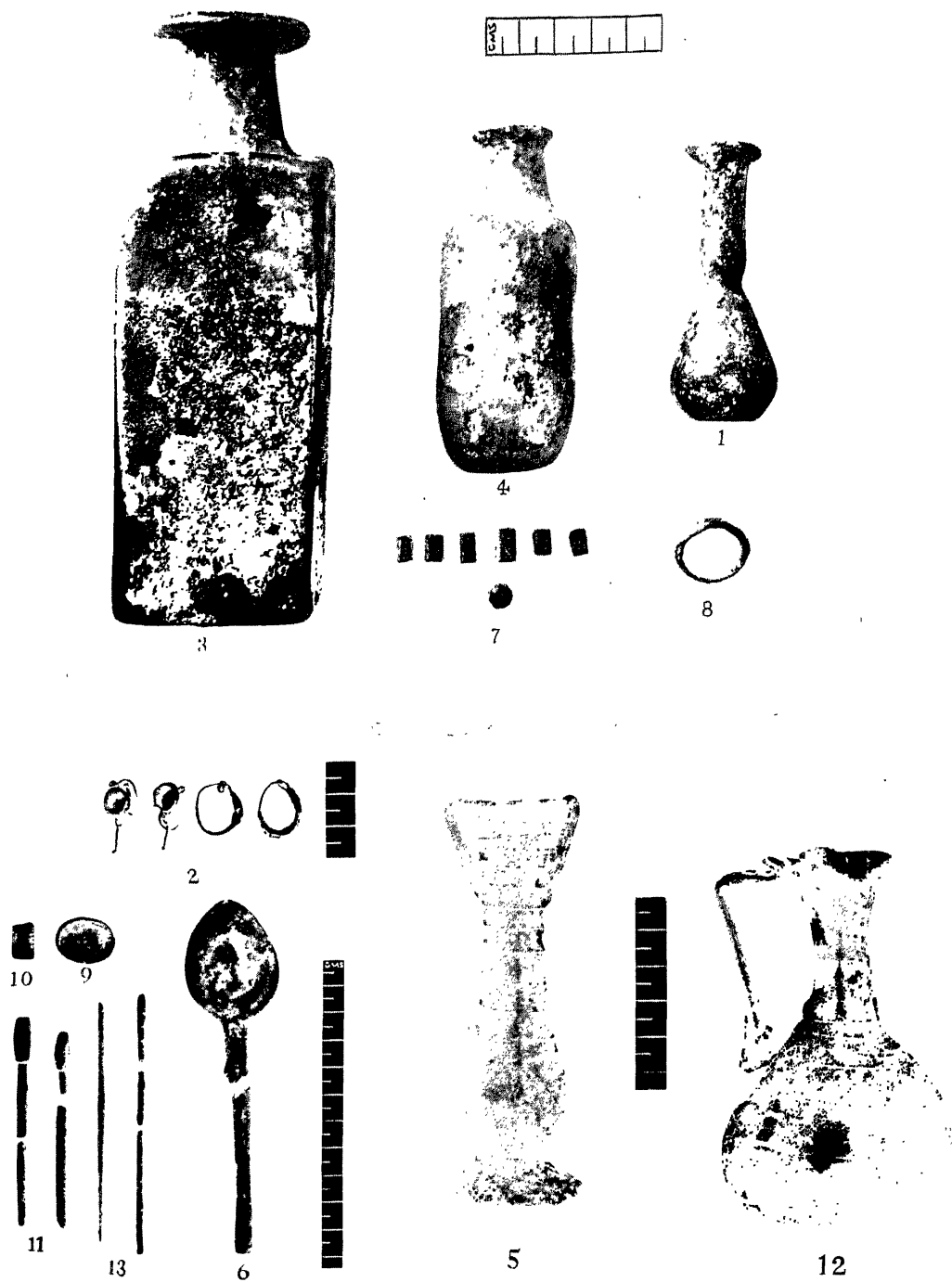
Contents of Grave 36: (1) Fourteen pieces of gold sheet. *Grave 33:* (2) Gold ear-rings. (3) Bronze bracelet. (4) Iron ring encircling the neck of a glass bottle. *Grave 64:* (5) Gold ear-ring. (6) Resinous and glass beads. *Grave 30:* (7) Gold ear-rings. *Grave 29:* (8) Gold ear-ring. *Grave 37:* (9) Gold ear-rings. *Grave 38:* (10) Gold ear-rings. *Grave 32:* (11) Glass tear bottle. (12) Iron nail. (13) Glass plate. (14) Purple glass unguentarium. *Grave 35:* (15) Bronze fibulae. (16) Iron ring. (17) Bronze bracelet. (18) and (20) Glass beads. (19) Glass pendant.



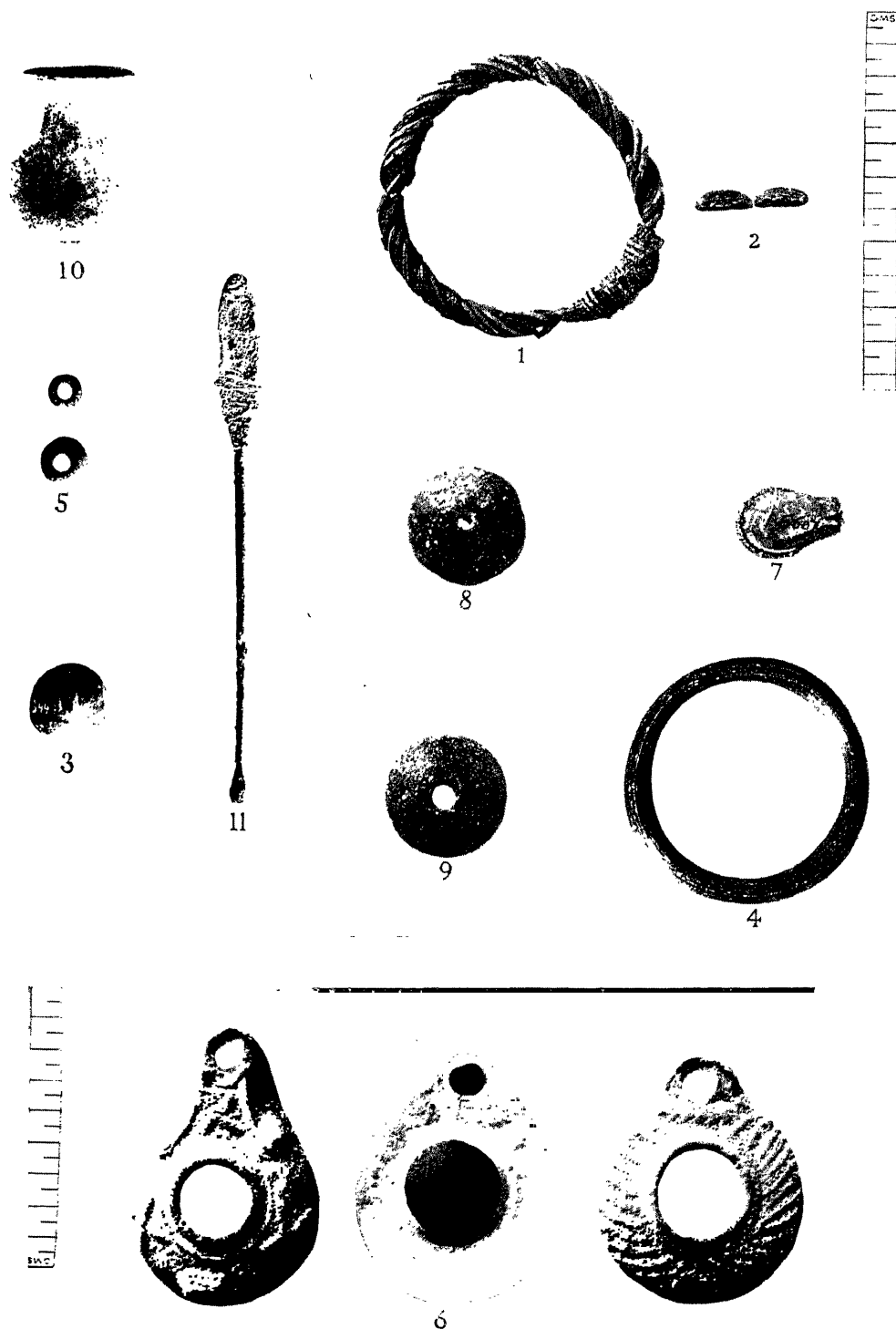
Contents of Grave 39: (1) and (2) Glass unguentaria. (3) Gold ear-rings. (4) and (6) Glass unguentaria. (5) Glass urn. Grave 41: (7) Slender glass bottle. (8) Fragment of glass bottle. (9) Gold ear-rings.



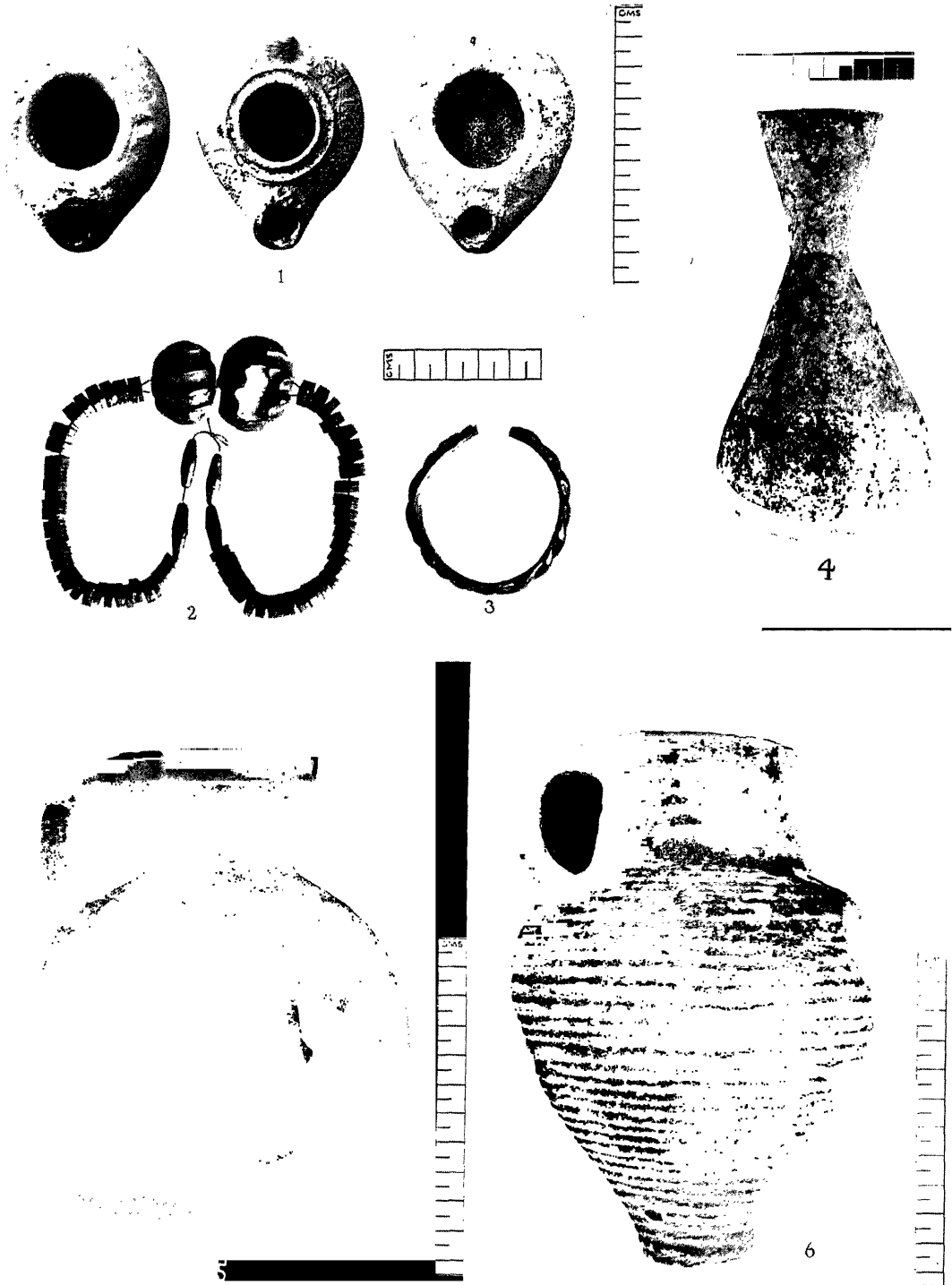
Contents of Grave 44: (1) Bronze finger ring. (2) Bronze plate. (3) to (5) Ivory pins. (6) Glass pendant. (7) Ivory bead. (8) Ivory beads. (9) Bronze bracelet. (10) Bronze spatulae. (11) Bronze ring.



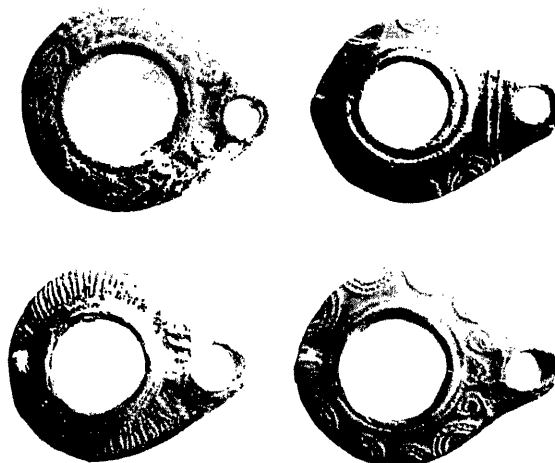
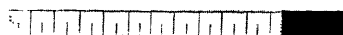
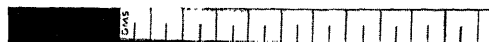
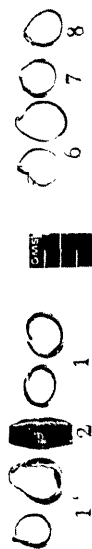
Contents of Grave 40 : (1) Glass bottle. (2) Gold ear-rings. (3) and (4) Glass bottles. *Grave 66:* (5) Glass unguentarium. (6) Glass bottle. (7) Glass beads. (8) Bronze finger ring. (9) Glass plaque. (10) Glass bead. (11) Ivory pins. (12) Glass bottle. (13) Bronze pins.



Contents of Chamber G (Grave III): (1) Bronze bracelet. (2) Blue glass beads. (3) Bronze button case. (6) Three Roman lamps. Grave 67: (7) Glass fragment. (8) Diorite button. Grave 68: (9) Glass button. (10) Glass tear bottle. Chamber H (floor): (4) Glass bracelet. (5) Glass beads. Chamber H (Grave III): (11) Bronze spatula.



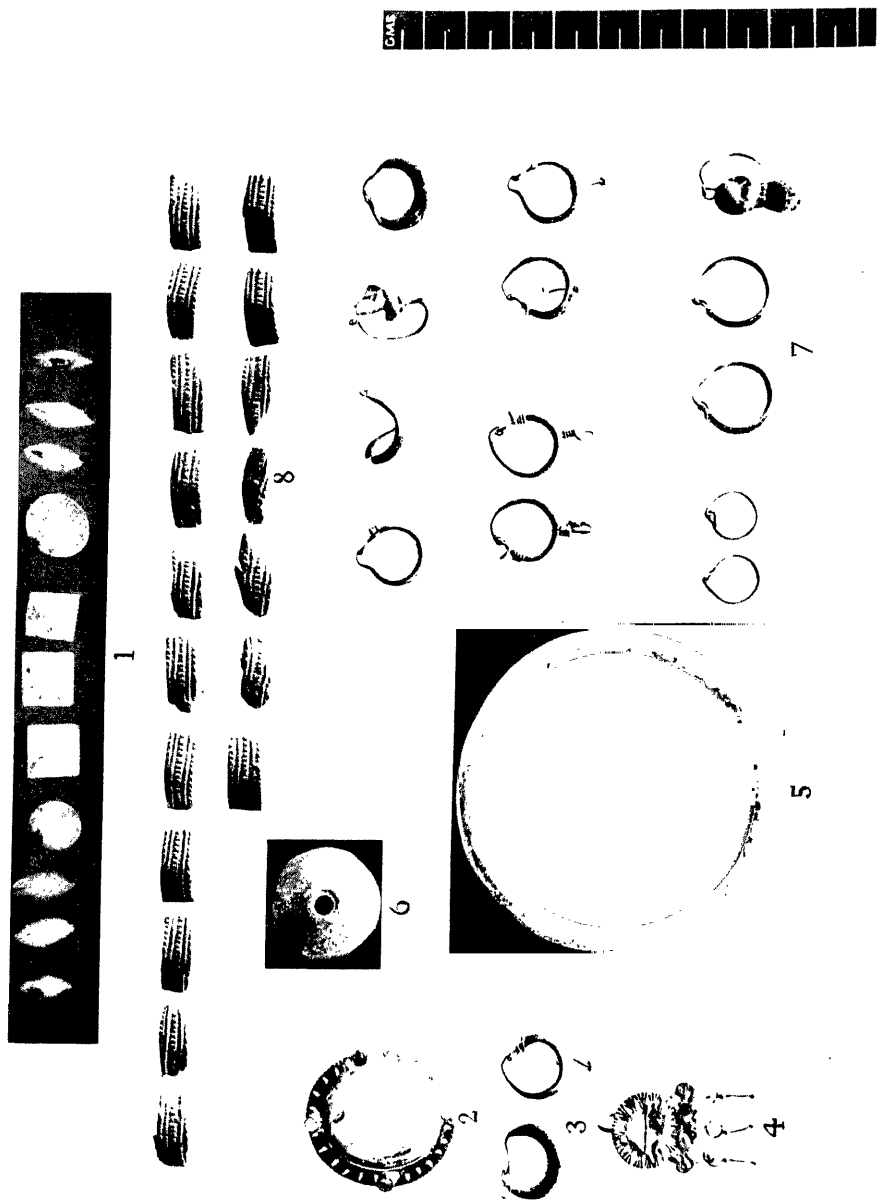
Contents of Cave B: (1) Pottery lamps. (2) Jet necklace. (3) Glass bracelet. (4) Glass bottle. (5) and (6) Pottery juglets.



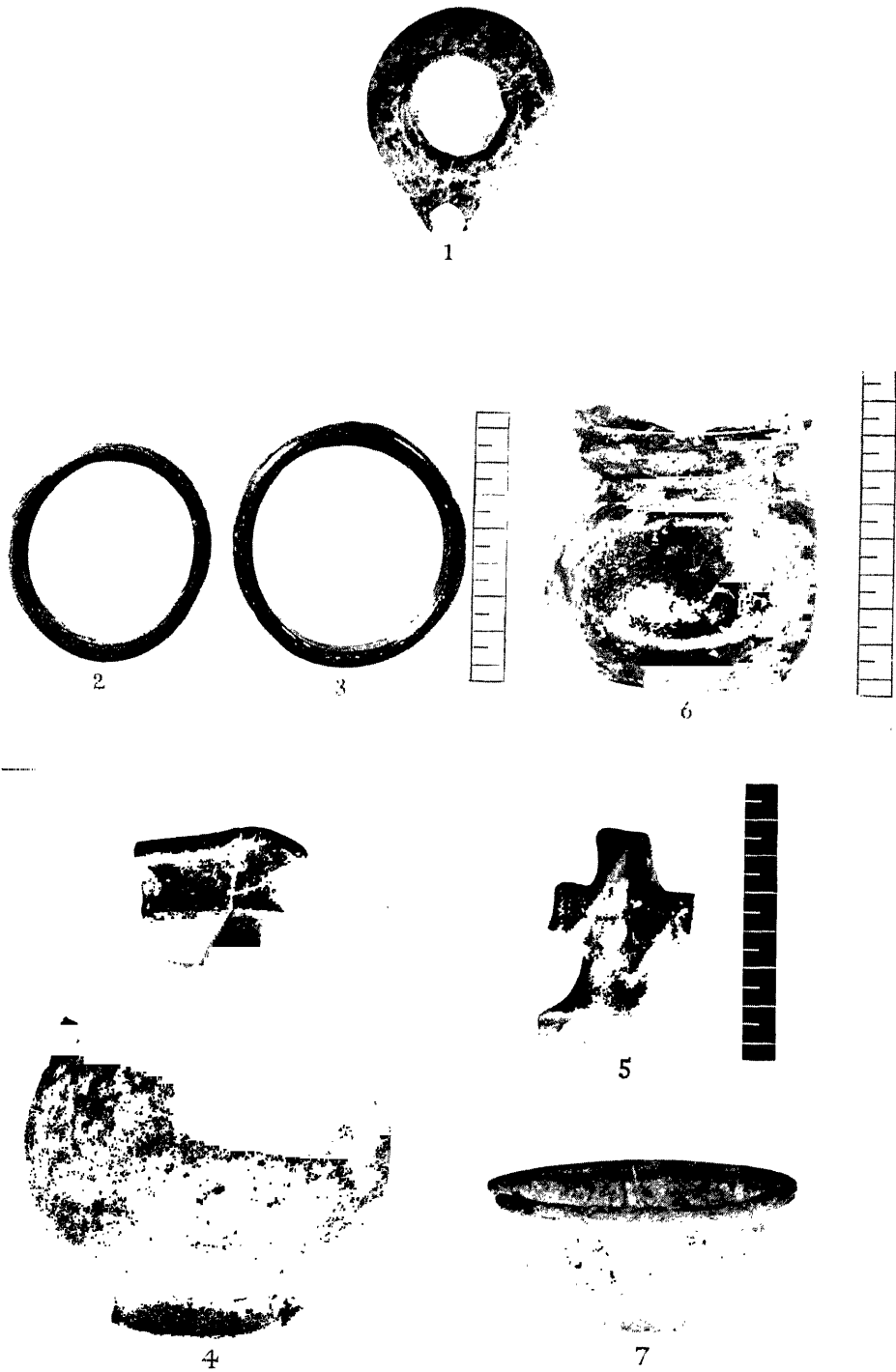
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Contents of Grave F: (1) Gold ear-rings. (2) Gold sheet. (3) Pottery lamps. (4) Diorite button. (5) Pottery juglets. Chamber E; (6) Two gold ear-rings (Grave V). (7) Gold ear-ring (Grave VI). (8) Gold ear-ring (Grave VII). (9) Pottery lamps (floor of Chamber).



Contents of Chamber J (floor): (1) Glass beads, lozenges, &c. Chamber H (Grave III): (2) Agate brooch in gold setting. (3) and (4) Gold ear-rings. (8) Gold sheet. Chamber H (floor): (5) Glass bracelet. (6) Diorite button. (7) Gold ear-rings.



Contents of Chamber 7: (1) Pottery lamp. (2) and (3) Glass bracelets. (4) Pottery jug ($\frac{3}{8}$). (5) Handle of pottery lamp. (6) Glass vase. (7) Pottery bowl ($\frac{3}{8}$).



Surface finds: (1) Basalt mortars. (2) Basalt pestle found with (1 a). (3) Modern bronze candlestick. (4) Moulded stone. (5) Typical bases of juglets found on site. (6) to (9) Pottery juglets.



Surface finds: (1) and (2) Inscribed tombstones. Chamber E: (3) Jar. Cave F: (4) Jar.



(1) Sarcophagus.



(3) Gold ear-rings found in sarcophagus.



(2) Sarcophagus.



(4) Jug which contained the hoard of Phoenician coins (see p. 10).

C	30	Bust of Justinian I facing, holding in r. hand globus surmounted by a cross; in field r. cross; around: DN — —	M on l. and r. A X N X N X O I (Year 31) above, a cross; below: B; in ex.: CON	Surface soil.	Struck at Constantinople in A.D. 557-8.
	30	Justin II and Sophia seated to front; illegible.	M on l. and r.: A N q N q O (year 6) above, a cross; below: A; in ex.: NIKO.	Surface soil.	Struck at Nicomedia in A.D. 570-1.
	28	Justin and Sophia seated to front; around: — IVSTI NVS PP — —	M on l. and r.: A N q N q O (year 7) above, a cross; below: A; in ex.: NIKO.	Surface soil.	Struck at Nicomedia in A.D. 571-2.
	21	Bust of Tiberius II facing, holding in r. hand globus surmounted by a cross; around: DN ΠΤΑ	K inscr. illegible.	Cave B.	A.D. 574-82. Probably struck at Antioch.
	28	Much worn.		Surface soil.	Probably 6th century A.D.
	10	Traces of bust of an emperor r.	Monogram (only part visible).	Surface soil.	Probably 6th century A.D.

In addition there were found in the surface soil:

- 5 Mamluk coins;
7 coins of recent origin (Turkish and Egyptian);
also, in Cave A, 1 coin of the Crusader period.

A HOARD OF PHOENICIAN COINS

ON the 15th of August 1930, a hoard of Phoenician coins was discovered at Tall Abu Hawwam,¹ near Haifa.

All the coins have the same types and belong to series attributed to Tyre. The types are:

Obverse: Winged sea-horse moving r. over waves, represented by two lines, carrying a bearded male rider,² bust alone visible, with hair in a knot at the back (and bound with diadem³), arms bare, wearing a garment showing vertical folds, resembling kandys; holding a bow in l. hand, outstretched, and reins in r.; cable border.

Reverse: Eagle-Owl standing r., looking to front; across field, crook and flail, placed diagonally behind owl, also numerals, letters, or both; cable border.

The hoard lay just over one metre below the original surface of the Tall, among stones forming the foundations of a wall of the Hellenistic period. Near the coins was found a broken jug (pl. XVIII. 4) to the inner surfaces of which still adhere short bands of silver corrosion, showing that the coins had been buried in the jug. Sixty-two coins were collected from the loose soil lying between the stones, by personnel of the Department of Antiquities, at the time of the discovery. A further batch of 47 coins, believed to complete the hoard, was sold on the same day to a Haifa antiquity dealer by an unknown individual, probably to be identified with the labourer who found the coins in the first instance and who afterwards left the work and disappeared. A list of the coins is appended; those belonging to the batch of 47 obtained through the antiquity dealer are distinguished by an asterisk (*).

The first fourteen coins in the list are Phoenician staters of thick fabric, considerably worn and apparently struck from worn or imperfectly finished

¹ Tall Abu Hawwam is a small artificial mound lying between the foot of Mount Carmel and the Bay of Acre, a mile and a quarter to the south-east of Haifa Railway Station. The greater part of the mound has been demolished, in the past, to provide material for filling in adjacent swamps and, during the summer of 1930, some earth was taken from the small remaining portion to construct an embankment. During the latter work the hoard was found.

² Melqarth (Hill, *B.M. Catalogue, Phoenicia*, pp. 229-32) or 'Divinité' (Babelon, *Traité*, Pt. 2, Vol. II, p. 618). The appearance of the rider, his hair, clothing—so far as it is distinguishable on the coins—and manner of holding the bow, suggest an imitation of the figure of the Great King on darics; but the rider is not crowned with the kidaris which was a particular attribute of the Great King (Xenophon, *Anab.*, II, 5).

³ The rider seems to be wearing a kind of turban with loose ends on some specimens (Nos. 9, 15) and, on others, a tiara that almost takes the form of the kidaris (No. 99).

dies; they had an outer coating of green corrosion, under which thin layers of red cuprous oxide adhered to the silver surfaces, indicating a large proportion of copper in the alloy.

The remaining 95 coins are of Attic standard, in almost new condition or only a little worn; these had a hard rough greyish-black coating of silver chloride, varying in thickness, but with no visible signs of copper alloy.

The greater number are dated to years 27 and 29. Year 33 is the latest in the hoard. As coins of the same series bearing dates up to year 37 are known, it is likely that the hoard was abandoned about three years before coins of the year 37 came into circulation.¹

The earliest coins attributed to Tyre can be arranged in four groups, differing in fabric and style:

			<i>B.M.C. No.²</i>
<i>Group I:</i> (Phoenician Staters, thick fabric. Not represented in the hoard.)	<i>Obverse.</i> Dolphin r. over <i>neat triple line of waves</i> ; murex shell in exergue.	<i>Reverse.</i> Owl with ruff indicated by <i>thick continuous crescent</i> ; crook and flail; <i>in shallow incuse square</i> .	1, &c.
<i>Group II:</i> (Phoenician Staters, thick fabric. Nos. 1-14 in list.)	Sea-horse and rider over clumsy double line of waves; dolphin in exergue.	Owl with ruff treated naturally, showing feathers; crook and flail, letters, numerals, &c.	11, 14, &c.
<i>Group III:</i> (Phoenician Staters, flat fabric. Not represented in the hoard.)	Sea-horse and rider, over <i>neat triple line of waves</i> ; dolphin in exergue.	Owl with ruff <i>as in Group I</i> ; crook and flail; <i>in shallow incuse circle</i> .	19, &c.
<i>Group IV:</i> (Attic standard, flat fabric. Nos. 15-109 in list.)	Sea-horse and rider over clumsy double line of waves (as in Group II, but showing greater detail) dolphin in exergue.	Owl with ruff treated naturally (as in Group II). Crook and flail, letters, numerals, &c.	25, 29, 32, &c.

The hoard contains coins of Groups II and IV only, in proportions that might be expected if the latter group followed the former without the interposition of Group III. It seems possible, on grounds of style also, that

¹ For a discussion as to the eras by which these coins of Attic standard may be dated see Hill, *ibid.*, pp. cxxix ff. He regards the Seleucid era as the most probable; this would place the coins of year 37 in 276-5 B.C.; he adds, however, in a note that 'Rouvier's suggestion . . . that the coins of years 23-37 are dated by the Phoenician era of Alexander and belong to 311/10-297/6 B.C., is attractive . . .'.

² For complete descriptions the British Museum Catalogue should be consulted.

Group III immediately succeeded Group I; on both groups there is a neat triple line of waves, distinct from the careless double lines on Groups II and IV; the thick continuous crescent passing below the owl's beak, representing the ruff, occurs on Groups I and III, but the ruff is treated differently on Groups II and IV. The reverse type of Group I is in an incuse square, that of Group III in a shallow incuse circle, indicating similar methods of striking, distinct from the method used for Group II which produced no incuse impression.

On the evidence of the Cilician find¹ the coins of Group III were in circulation before 380 B.C. They cannot be attributed to any particular ruler; possibly Evagoras I, of Salamis, introduced them after he seized Tyre in 389 B.C., but, if so, they could have been issued during a short period only (though Babelon states that they are very common²) and Evagoras would have been responsible for introducing the type of rider on sea-horse.

The fabric of Groups II and IV is careless and plated specimens are known; but no plated specimens are recorded in Groups I and III. It has been noted that the coins of Group II found in the hoard are of debased silver. A coin of Group IV in barbarous style, with the reverse type to l. is recorded.³

A characteristic of Groups II and IV is that the types in each Group present a remarkable uniformity in size and contour, at first creating an impression that very few dies were used; but, after taking into account differences due to the re-working of some dies, there remain variations (such as changes in the position of the crook and flail or numerals in relation to the main type) which show that such an impression would be incorrect and that relatively large numbers of dies may have been prepared, by some mechanical means, from one model, each die being afterwards worked up by the wheel. For comparing dies lantern slides were made from photographs of some of the coins; the degree of similarity between the dies could be seen by looking through two slides held together above a bright reflecting surface and adjusting them to obtain coincidence.

(Half the slides were made with the images reversed, so that any pair could be held film to film, to avoid separation by the thickness of the glass.)

The foregoing notes, taken in conjunction with the fact that no coins of Group III occurred in the hoard, would seem to imply that Group II followed Group III. But it is difficult to admit this, owing to the thick fabric of the coins in Group II, if both Groups were issued from the same mint.

The fabric of Group II is not unlike that of imitations of Athenian tetra-

¹ Newell, *Num. Chron.*, 1914, p. 20.

² Babelon, *Les Perses Achéménides*, p. cxc.

³ *B.M. Catalogue, Phoenicia*, p. 231, No. 31.

drachms struck in the East. Is it likely that Group II was similarly issued in imitation of Tyrian coins? Or, alternatively, that Groups II and IV came from the mint of some other Phoenician city connected with Tyre? The latter suggestion may be preferred.

The hoard was found at a considerable distance from Tyre, eight miles south of Acre where Alexander had a mint,¹ yet no coins of Alexander's types are included in it.

If it is held that the coins were struck at Tyre, it is difficult to see why the hoard did not contain also coins of other types which might have been circulating. (It can be assumed that the coins were still current when the hoard was put aside because it does not contain specimens of the latest coins in the series.)

If, however, the coins were struck not at Tyre, but at a mint near the site which yielded the hoard, perhaps at Acre, they would represent the principal local currency and the absence of other types from the hoard would be less striking. Also, incidentally, it would be unnecessary to account for the fact that coins of Group III do not occur, these having been minted at Tyre.

If these suggestions are admitted, can the sign \circ coupled with the numerals on coins of Group IV and generally read as 20, be in reality the letter ϑ ? The sign for 20 does not seem to occur as a perfect circle on Phoenician inscriptions till a later date, and on tetradrachms of Alexander bearing the mint name of Acre ($\vartheta\circ$), the sign for 20 is ω .

If the \circ were a letter and not a numeral, the dates would read from year 1 to 17, consecutively, instead of from 1 to 37 with a gap which may amount to 20 years between years 4 and 23, but it would be necessary to reconsider the question of the era by which the coins are dated, and the remaining signs which represent letters, whether standing by the numerals (as ϑ , $\var�$) or not ($\var�$, $\var�$, $\var�$), would still have to be explained. Possible interpretations of the letters are discussed by Hill² and it seems reasonable to suppose that those letters which are directly associated with the numerals bear some relation, not yet ascertained, to the system of dating.

The combinations which occur are:

Undated (? or with numeral imperfectly struck), $\var�$ (No. 15).

Year 1, $\var�$. (one series only)

„ 2, $\var�\var�$, $\var�\var�$.

„ 3, $\var�\var�\var�$, $\var�\var�\var�$, $\var�\var�\var�$.

„ 4, $\var�\var�\var�$ (on a barbarous specimen³), $\var�\var�\var�$.

¹ Ibid., p. lxxviii.

² Ibid., p. cxxix.

³ Ibid., p. 231, No. 31.

Apart from the sign **o** under consideration, all the letters are found on coins of years 1 to 4 except in the case of a specimen inscribed **'''o**¹, read as year 23, but which would read year 3 if the **o** were a letter and not a numeral. Supposing that the **o** represents **v** (standing for the mint name of Acre) the following combinations can be added to the list:

Year 3, **'''o**, **'''o**.

„ 4, **'''o**.

Variations then appear only on coins of years 1 to 4, the letter accompanying the numerals on later issues being constant (always **v**).

Hill states² that the mint name of Acre is found on coins of Alexander 'until 294-293 B.C.', and that 'the city remained in Seleucid hands from this year until Ptolemy II recovered it (perhaps on the death of Seleucus in 281)', but Newell³ proposes to date these Alexander coins by an era beginning about 347 B.C. He mentions also bronze coins of Alexander bearing the inscription **TY**⁴ and **ʔo**, the initial letters of Tyre in Greek and the name of Acre in Phoenician characters, one dated year 26, showing a connexion between the two mints; he further shows that some of the dies used in striking Alexander's coins for Sidon were used also on coins struck at Acre, assuming the existence of separate mints and the transfer of dies from Sidon to Acre. Is it not also possible that the mint of Acre was employed to strike currency needed in other Phoenician cities and that such issues were not limited to the types of Alexander (which may not have been accepted everywhere when first introduced⁵), but included Phoenician types as well?

The subsidiary letter **ʔ** which is found on a coin of Group IV having the date numeral 3 (No. 21 in the hoard) occurs also on coins of Alexander's types struck at Acre with date numerals from 26 to 29;⁶ there may of course be no connexion, but if the Phoenician coins bearing the letter **ʔ** were struck when **ʔ** first appears on the Alexander coins (*c.* 320 B.C. according to Newell) the Phoenician series represented by Group IV would have begun soon after the death of Alexander. In considering possible meanings of the letters on

¹ *B.M. Catalogue, Phoenicia*, p. 232, No. 33.

² *Ibid.*, p. lxxviii.

³ E. T. Newell, *The Dated Alexander Coinage of Sidon and Ake* (Yale, 1916), p. 55.

⁴ *Ibid.*, pp. 60-1.

⁵ 'A number of types are purely imitative and were adopted by states in order to obtain currency for their own issues.' (Hill, *Handbook of Greek and Roman Coins*, p. 177.) As Alexander's types eventually gained almost universal currency in the Near East, any need to imitate local types could have arisen only during the period of the earlier issues. Hill notes similarities in fabric between 'Tyrian coins belonging to the period immediately after the siege of Tyre' (i.e. Group IV) and coins struck at Babylon by Alexander's generals with Persian and other oriental types (*B.M. Catalogue, Arabia*, p. cxlii).

⁶ Newell, *op. cit.*, p. 45.

coins of the first four years it is necessary to remember that the 9 and the 4 appear also on Group II. But given the connexion between the mints of Acre and Tyre shown by the bronze Alexander coin of year 26 (i.e. 320 B.C.?) it would not be difficult to accept the suggestion of Six that the 4 on coins of years 2 to 4 represents Tyre.¹

To summarize, it is suggested that:

- (1) Coins of Groups I and III belong to Tyre.
- (2) Coins of Groups II and IV were struck at some other mint, perhaps Acre.
- (3) Coins of Group IV may have been issued for local requirements concurrently with coins of Alexander's types struck at Acre.
- (4) The sign o on Group IV may be 4, instead of the numeral 20; but if this is not accepted, it need not invalidate the attribution of the coins to a mint other than Tyre.

C. L.

LIST OF COINS IN THE TALL ABU HAWWAM HOARD

Note. In this list the reading of the sign o as the numeral 20 has been retained.

No.	Size (mm.).	Axis.	Weight (gm.).		Year.	Letters, numerals, &c. on reverse.	Notes.
			Before cleaning.	After cleaning.			
1	23	↗	12.90	12.72	?	4	
2	23	↗	12.36	12.09	?	4	.. .. . Plate XIX.
*3	21	↘	13.06	12.82	1?	I [-]?	
*4	20	↓	13.05	12.83	2?	II [-]?	
*5	21	↘	13.42	13.20	4	4 IIII	.. .. . Plate.
6	20	↗	13.22	12.99	4?	III [-]?	
7	22½	↘	13.42	13.17	4	IIII	.. .. . Plate.
8	22	↖	13.29	13.07	6	4 IIIII	Rev. die = 5, re-cut. Plate.
9	22	↗	12.71	12.27	25?	IIII ~?	.. .. . Plate.
10	21	→	13.26	13.09	30	~ ~	.. .. . Plate.
*11	20	↗	13.22	12.94	30	~ ~	
12	23	↖	13.28	13.02	?	--	.. .. . Plate.
13	19	→	13.18	13.09	?	9	.. .. . Plate.
14	24	↖	12.95	12.53	?	4?	
*15	22	↑	8.97	8.53	?	4	.. .. . Plate.
16	22	↗	8.92	8.59	2	II 4	Same obv. die as 17, 18. Plate.
17	22	↗	8.87	8.82	3	III 4	
18	23	↗	9.14	8.22	3	III 4	

¹ *Num. Chron.*, 1877, p. 191, cited by Hill, *B.M. Catalogue, Phoenicia*, p. cxxix.

LIST OF COINS IN THE TALL ABU HAWWAM HOARD (*cont.*)

No.	Size (mm.).	Axis.	(Weight (gm.).)		Year.	Letters, numerals, &c. on reverse.	Notes.
			Before cleaning.	After cleaning.			
19	23	↗	9.14	8.47	3	III V	Obv. = 20.
*20	22	↑	8.90	8.80	3	III V	
21	19½	↗	9.00	8.75	3	III 4 +	Part of flail curled up to l. <i>Plate XIX.</i>
22	22	↗	8.89	8.84	3	III 4	" " "
23	21	↗	8.84	8.82	4	III	Traces of V below. <i>Plate.</i>
*24	21	↑	8.84	8.74	23	III O	
*25	20	↗	9.04	8.17	23?	[III O]	
26	21	↖	9.08	8.31	24?	[IIII O]	Obv. = 27.
27	20	↖	8.90	8.78	24	IIII O	
*28	21	↖	9.01	8.00	24	IIII O	
*29	21	↑	8.99	8.33	24	IIII O	
30	21½	↗	9.17	8.53	24	IIII O	
*31	21	↖	8.89	8.62	25	IIII O	.. .. . <i>Plate.</i>
*32	21	↑	9.00	8.42	25	IIII O	
33	20½	↗	8.80	8.73	26	IIII O I	.. .. . <i>Plate.</i>
34	21	↗	8.91	8.81	26	IIII O I	Obv. = 38.
*35	20	↑	8.89	8.87	26	IIII O I	Obv. = 36.
*36	21	↑	8.86	8.63	26	IIII O I	
*37	21	↑	8.81	8.69	26?	[IIII O I]	
*38	21	↗	8.93	8.42	26?	[IIII O I]	
39	20½	↗	8.86	8.43	27	IIII O II	Rev. = 40, 41.
40	20	↑	8.84	8.80	27	IIII O II	
41	21	↑	9.02	8.28	27	IIII O II	
42	21	↗	9.17	7.96	27	IIII O II	Obv. = 43, 47.
43	22½	↖	9.04	8.41	27	IIII O II	Rev. = 47.

No.	Size (mm.).	Axis.	Weight (gm.).		Year.	Letters, numerals, &c. on reverse.	Notes.
			Before cleaning.	After cleaning.			
44	23	↗	8.92	8.48	27	IIII O II	Obv. = 45, 46, 49. Rev. = 45.
45	20½	↗	8.99	8.62	27	IIII O [II]	
*46	20	↗	8.98	8.55	27?	IIII O II [I]?	
*47	21	↑	8.86	8.67	27	[IIII O II]	
*48	23	↗	9.12	8.27	27?	[IIII O II]?	Obv. = 52.
49	19½	↗	8.89	8.70	27?	[IIII O III]?	
50	22	↖	8.92	8.57	27	IIII O II	
51	21	↖	9.10	8.64	27	IIII O II	
*52	21	↖	9.01	8.45	27	IIII O II	
*53	20	↗	8.89	8.86	27	IIII O II	Obv. = 54. Plate XIX.
*54	20	↗	8.97	8.40	27	IIII O II	Rev. = 56.
*55	20	↗	8.81	8.59	27	IIII O II	
*56	21	↗	9.05	8.57	27	IIII O II	
*57	21	↗	8.75	8.27	27	IIII O II	
58	22	↗	8.85	8.72	28	IIII O III	Same dies as 59, 60.
*59	21	↗	8.99	8.61	28	IIII O III	
*60	20	↗	8.95	8.71	28	IIII O III	
*61	22	↗	8.96	8.57	28	IIII O III	
*62	20	↗	8.85	8.61	28	IIII O III	
*63	20	↗	8.84	8.54	28	IIII O III	
64	21	↑	8.99	8.74	29	IIII O III	Same dies as 65, 66, 67; also obv. = 68.

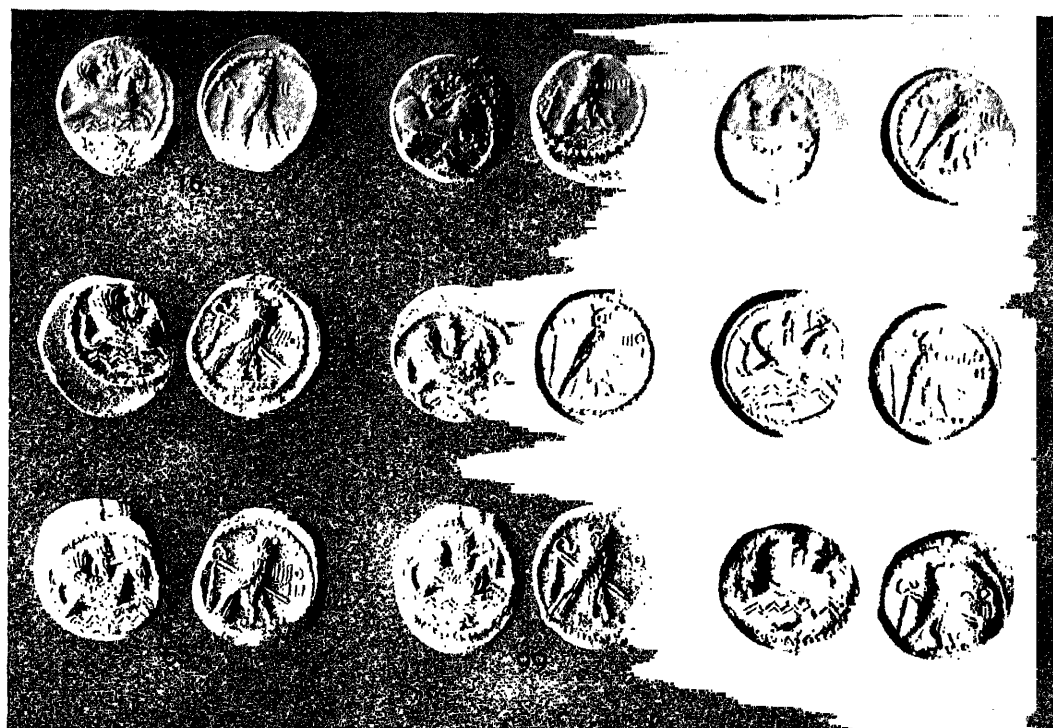
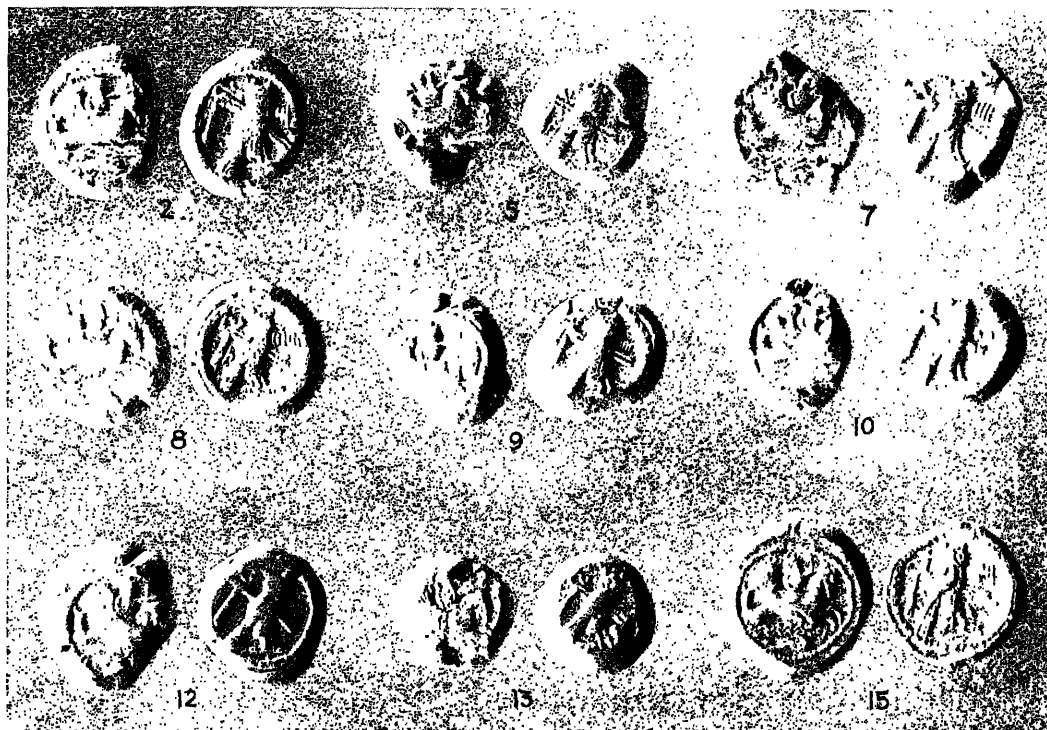
LIST OF COINS IN THE TALL ABU HAWWAM HOARD (*cont.*)

No.	Size (mm.).	Axis.	Weight (gm.).		Year.	Letters, numerals, &c. on reverse.	Notes.
			Before cleaning.	After cleaning.			
65	21	↑	8.89	8.86	29	IIIIIO IIII	Plate XIX
66	20	↑	8.86	8.84	29	IIIIIO IIII	
67	21	↗	8.95	8.82	29	IIIIIO IIII	
68	21	↑	9.06	8.24	29	IIIIIO IIII	
69	22½	↑	9.11	8.30	29	IIIIIO IIII	Obv. = 70, 71, 72, 90.
70	21	↖	8.89	8.70	29	IIIIIO IIII	Same dies as 71, 90.
71	22½	↗	9.17	8.34	29	IIIIIO IIII	
72	21	↑	8.95	8.56	29	IIIIIO IIII	
73	21½	↗	9.08	8.19	29?	[IIIIIO IIII]?	Obv. = 74, 75, 76, 96.
74	21½	↑	8.92	8.74	29	IIIIIO IIII	Same dies as 75, 76, 96.
75	21½	↗	8.94	8.87	29	IIIIIO IIII	
76	22	↑	8.92	8.42	29	IIIIIO IIII	
77	21	↗	8.94	8.91	29	IIIIIO IIII	
78	22	↑	8.89	8.56	29	IIIIIO IIII	Same dies as 79; also rev. = 87.
79	22	↑	8.96	8.27	29	IIIIIO II[1]	
80	21	↗	8.96	8.26	29	IIIIIO IIII	Obv. = 81, 88, 94.
81	21	↑	9.11	8.24	29	IIIIIO IIII	
82	20	↑	9.02	8.83	29	IIIIIO IIII	
83	20	↖	8.91	8.88	29	IIIIIO IIII	Obv. = 91.
84	22	↗	8.92	8.67	29	IIIIIO IIII	Rev. = 86, 91.

No.	Size (mm.).	Axis.	Weight (gm.).		Year.	Letters, numerals, &c. on reverse.	Notes.
			Before cleaning.	After cleaning.			
85	21	↗	8.91	8.82	29	IIII O III	Rev. = 94, 97.
*86	20	↗	8.87	8.63	29	IIII O III	
*87	22	↑	9.11	8.62	29	IIII O III	
*88	19	↗	8.98	8.39	29	IIII O III	
*89	20	↑	8.95	8.71	29	IIII O III	
*90	20	↖	9.03	8.67	29	IIII O II[II]	
*91	20	↗	9.01	8.43	29	IIII O III	
*92	21	↗	8.77	8.72	29	IIII O III[1]	
*93	19	↗	8.89	8.50	29	IIII O III	
*94	19	↗	8.95	8.73	29	IIII O III	
*95	19	↗	8.97	8.74	29	IIII O III	
*96	20	↗	8.96	8.45	29	IIII O III	
*97	20	↗	9.05	8.10	29	IIII O III	
98	20	↗	8.88	8.85	30	~ O	Plate XIX.
99	22	↖	8.84	8.18	30	~ O	
100	19	↑	8.81	8.71	30	~ O	
101	20½	↖	8.82	8.74	30	~ O	
102	22	↗	9.12	8.51	30	~ O	
*103	20	↑	9.00	8.53	30	~ O	
*104	20	↖	8.93	8.54	30	~ O	
*105	21	↖	8.94	8.58	30	~ O	
*106	20	↖	9.08	8.48	30	~ O	
107	21½	↖	8.84	8.79	32	II ~ O	Plate.
108	22	↖	9.11	8.35	33	~ O III	
*109	21	↗	9.01	8.49	?	- -	

SUMMARY

<i>Year.</i>								<i>Number of coins.</i>
<i>GROUP II.</i>								
(Undated)	.	.	.	.	.	.	.	5
1	.	.	.	.	.	.	.	1 (?)
2	.	.	.	.	.	.	.	1 (?)
4	.	.	.	.	.	.	.	3 (?)
6	.	.	.	.	.	.	.	1
25 (?)	.	.	.	.	.	.	.	1
30	.	.	.	.	.	.	.	2
								Total (Group II) 14 coins.
<i>GROUP IV.</i>								
(Undated ?)	.	.	.	.	.	.	.	1
2	.	.	.	.	.	.	.	1
3	.	.	.	.	.	.	.	6
4	.	.	.	.	.	.	.	1
23	.	.	.	.	.	.	.	2
24	.	.	.	.	.	.	.	5
25	.	.	.	.	.	.	.	2
26	.	.	.	.	.	.	.	6
27	.	.	.	.	.	.	.	19
28	.	.	.	.	.	.	.	6
29	.	.	.	.	.	.	.	34
30	.	.	.	.	.	.	.	9
32	.	.	.	.	.	.	.	1
33	.	.	.	.	.	.	.	1
?	.	.	.	.	.	.	.	1
								Total (Group IV) 95 coins.



A HOARD OF PHOENICIAN COINS

MEDIEVAL 'AJLŪN

I. *The Castle*.¹ (*Qal'at ar-Rabad*.)

TRANS-JORDAN never formed an integral part of the Latin Kingdom of Jerusalem. Content with Palestine, which made up the greater part of the land which they could regard as theirs 'by divine inheritance', the kings made no serious attempt to control the marches beyond the Jordan which would have secured their conquests by cutting off communication between Damascus and Egypt. The first generation had hoped to do so. The 'two lions' of Montreal (1115)² and Kerak (1142)³ controlled the fief of Syria Sobal (popularly known as *Outre Mer* because it lay east of the Dead Sea), and supported by a string of smaller posts reaching to the Gulf of 'Aqaba,⁴ they menaced the caravans passing up and down the *hajj* road some thirty miles to the east. A wild and difficult no-man's land, the Crusaders had found it empty and undefended. Farther north in the country vaguely known as *oultre le flum Jordan* they met with more resistance. For nearly thirty years after the first invasion they disputed it with Ṭuġhtakīn, the vigorous Atabak of Damascus who fought them so doggedly that he earned a nickname among them—'the Big Boor'.⁵

The part of his territory which they repeatedly attacked was the rich plain east of the lake of Tiberias, the Sawād,⁶ meaning here as in 'Iraq, the 'dark' tilth bordering on the desert.⁷ To the Crusaders it was the land of Suhitis, Suite, or Suet, which they not unnaturally confused with the country of Job's friend, Bildad the Shuhite.⁸ It ran south along the Jordan valley to meet the plain of the Balqā,⁹ north of Kerak, and embraced the mountains overlooking

¹ Works of clearance and conservation were carried out by the Department of Antiquities of the Government of H.H. the Amir of Trans-Jordan during three seasons, 1927–8–9, supervised by the late Signor P. A. Ricci, Engineer to the Department, until his death in 1928. The plan and sections were made by the writer in 1929 and the photographs taken by Mr. G. Horsfield, Inspector of the Department. To him I am indebted for the opportunity of undertaking this study as well as for many suggestions. I am also glad to acknowledge help from Mr. K. A. C. Creswell of Cairo, and M. Gaston Wiet, Director of the Arab Museum in Cairo, as well as from members of this Department.

² William of Tyre, lib. XI, cap. 26, in *Recueil des Historiens des Croisades Occidentaux*, Tome I.

³ William of Tyre, XV. 21.

⁴ Rey, *Colonies Franques de Syrie aux xième et xiième siècles*, 393 ff.

⁵ 'Grossus Rusticus prae nimia pinguique corpulentia et vili persona in qua totus rusticus esse videbatur', Albert of Aix, lib. VII, 16, *Rec. Hist. Occid.*, IV.

⁶ Sibṭ, 'Mir'āt az-Zamān' *Rec. Hist. Orientaux*, III, p. 529; 'ditissimam auro et argento, armentis fecundissimam', Albert, X, 5, van Berchem, *Journal Asiatique*, ninth series, XIX, p. 411.

⁷ Abu-l-Fidā, *Géographie* (Renaud), t. II, 67; II. ii. 64.

⁸ William of Tyre, XXII. 21.

⁹ Ibn al-Athīr, *Rec. Hist. Or.*, I, p. 88 and n. 2, p. 766.

the Jordan valley, west and south of Jerash, known to-day as Jabal 'Ajlūn and Jabal Jil'ad respectively. The latter corresponds to the medieval district of as-Salt, the former to Jabal Jarash,¹ which by the twelfth century had come to be known as Jabal 'Auf after a bedawi tribe who had invaded it in Fatimite times.² To the east lay the desolate lava country of al-Bathaniyya, centring at Ahrid'āt, the modern Der'ah.³ Towns which were flourishing in Byzantine times appear to have been abandoned after a series of devastating earthquakes in the late eighth century.⁴ Unprotected by the distant Abbasid government in Baghdad, they lay open to the predatory tribes in the neighbouring desert beyond the *hajj* road. In the twelfth century they were like Jerash, empty ruins which filled the Crusaders with amazement.⁵

Apart from inciting the bedawin to raid Frankish territory west of Jordan, the amirs of Damascus left the remoter parts of this territory very much alone. Most of the fighting between Ṭughtakīn and the Counts of Tiberias took place between Damascus and the Lake. At first Tancred had naïvely called upon Ṭughtakīn to give up Damascus as well as his religion, and go and live wherever else he chose.⁶ After ten years of almost annual raids Ṭughtakīn had at last to concede to Baldwin I one-third of the revenues of the region between the Ḥaurān and ash-Sharī'a or Outre-Mer, viz. the Sawād and Jabal 'Auf.⁷ To secure payment the Counts built a castle sixteen miles east of Tiberias, strongly placed on a cliff above an old laura.⁸ It changed hands more than once. Ṭughtakīn, 'mout disloiall et plein de grant felonie', retaliated by fortifying Jerash. Baldwin I captured this fort in returning from a raid on Damascus in 1121 but left no garrison behind him; Jabal 'Auf was too isolated.⁹ No other effort was made to hold it; though Baldwin again attacked Damascus in force in 1129.¹⁰ The second generation came to acquiesce

¹ Yāqūt, ed. Wüstenfeld, II. 61.

² See below, p. 24.

³ Abu-l-Fidā', *Géog.* II. ii. 30.

⁴ Crowfoot, 'Churches at Jerash', p. 5 (*B.S.A. Jerusalem, Supp. Papers*, 3, 1931.)

⁵ 'Civitatem quamdam mirabiliter et gloriose situ forti antiquitus fundatam, lapidibus magnis et quadris illuc erectum erat.' Fulcher, III. 10, *Rec. Hist. Occid.*, III.

⁶ Albert, VII. 16, 17.

⁷ Sibṭ, 537; Abū Shāma, 'Livre des Deux Jardins', in *Rec. Hist. Or.* IV, p. 277, writing of the fall of Tiberias, says they were halved at that time (1187) and drawn from a larger area which included as-Salt, al-Balqā, Jabal 'Auf, al-Ḥayyāniyyah, as-Sawād and also the Jaulān and the surrounding country as far as the Ḥaurān. According to Yāqūt, II. 374, al-Ḥayyāniyyah is part of the Sawād overlooking the Jordan valley, situated in Jabal Hirsh (جبل حرش) perhaps an error for Jabal Jarash (جبل جرش). Cf. Ibn al-Athīr, 315, reading al-Ḥayyāniyyah (الحيانية) for al-Jabāniyyah (الجبانية).

⁸ William of Tyre, XXII. 15; Sibṭ, 529, 530, 544; Ibn al-Athīr, 286, 315, and note pp. 781, 784; Yāqūt, II. 201. Sibṭ, p. 530 refers to it as 'Al; Ibn al-Athīr calls it Ḥabīs; Yāqūt, Ḥabīs Jaldik. It stood at al-Ḥabīs on the south side of the Yarmuk valley, opposite Shajara Sta. (Kilo, 119.5); cf. *Reichsamt für Landesaufnahme*, Berlin (1918), 37, 74-3500: *ZDPV*, XLIX (1926), 147 or *Steuernagel, Der Adschlun*, 531 ff., also *Tafeln* 80-2.

⁹ Fulcher, III. 10.

¹⁰ Stevenson, *Crusaders in the East*, 127 ff.

in the status quo. They did not whole-heartedly support Louis VII and Conrad in their siege of Damascus because they had come to rely upon the neutrality of the amirs. They continued to do so even after Nūr ad-dīn's capture of Damascus in 1154. Thus the *Banū 'Auf* kept their independence, and their territory remained a no-man's land.

A change came when Saladin finally returned from Egypt in 1182. Master of Egypt and so able to consolidate his position in Syria, he soon found that his most formidable adversary was Reginald of Kerak whose castles in Syria Sobal or Outre Mer were a standing menace to his communications. Saladin had narrowly escaped him on his march through to Damascus in 1182.¹ After Reginald's astonishing attempt to sack the Holy Cities of Arabia in the following year Saladin spared no effort to crush him.² He invested Kerak twice, in 1183 and 1184,³ and at this juncture took steps to establish himself farther north in Jabal 'Auf or 'Ajlūn, the territory which lay between Damascus and his implacable enemy. In 1184-5 'Izz ad-dīn Usāma, one of his ablest amirs was transferred to 'Ajlūn from Bairut and the building of the castle begun.⁴ It arose as a direct retort to the new Latin castle of Belvoir or *Kaukab al-Hawā*, 'Star of the Air', loftily placed on the escarpment on the opposite side of the Jordan valley, between Tiberias and Baisan. The new Moslem castle at 'Ajlūn might deter the Latins from raiding the Sawād as they had done in the year of Saladin's return, recapturing their outpost at Ḥabīs Jaldik and penetrating as far as Bostra and Damascus;⁵ but chiefly it served to check Reginald of Kerak by bringing northern Trans-Jordan under the control of Damascus.

The story of the building is most fully told by a thirteenth-century writer, Ibn Shaddād al-Ḥalabī;⁶ briefly followed in the fourteenth by Abu-l-Fidā' and extensively by al-'Umarī, author of the Chancery Manuals *Masālik al-Aḥṣār* and *at-Ta'rīf*, later summed up by Qalqashandī in a similar manual entitled *Ṣubḥ al-A'shā*.⁷ To quote from van Berchem's abridged translation of Ibn Shaddād's unpublished manuscript:

'The castle of 'Ajlūn lies between the district of the Sawād, belonging to the Jordan

¹ William of Tyre, XXII. 15; Ibn al-Athīr, 651.

² Abū Shāma, *Rec. Hist. Or.*, IV. 230 ff.; Ibn al-Athīr, 660, cf. Stevenson, 228; Schlumberger, *Renaud de Châtillon*, Chap. VII.

³ William of Tyre, XXII. 28, 30; Ibn al-Athīr, 664, 666; Abū Shāma, 248, 250 ff.

⁴ Abu-l-Fidā', *Rec. Hist. Or.*, I. 70, 86, 143; Géographie (trans. Renaud), t. II, ii, pp. 6, 22; cf. Le Strange, *Palestine under the Moslems*, pp. 76, 388, 389; for the date A.H. 580, Qalqashandī, *Ṣubḥ al-A'shā*, IV. 105; XII. 105.

⁵ William of Tyre, XXII. 20, 22.

⁶ Van Berchem, 'Arabische Inschriften aus Syrien, II', in *Mitteilungen und Nachrichten des Deutschen Palästina-Vereins*, 1903, pp. 54 ff.

⁷ Gaudesfroy-Demombynes, *La Syrie à l'époque des Mamelouks d'après les auteurs arabes*, p. 66, for references and translation.

province, and the district of Sharāt. It is new and small and stands on a projecting spur overlooking the Jordan Valley, visible both from Jerusalem and from the Nablus ridge. Its longitude works out at 69°, its latitude 32° 10'.¹ The range on which it is built is called Jabal 'Auf, because a clan of the *Banū 'Auf* lived there under the early Fatimite khalifs. They had doughty and restless amirs who were at feud with one another because their families were at odds. So things stood until the time of Malik al-Ādil Saif ad-dīn Abū Bakr ibn Ayyūb (Saladin's brother) who gave the district as a fief to 'Izz ad-dīn Usāma, one of his chief amirs.² He at once began to build a castle to protect his governors from the *Banū 'Auf*. But they hindered him so much that he represented to them that he was building it merely to protect them against the Franks. Then they grew amenable and helped him to build it. When it was finished he invited the sheikhs of the *Banū 'Auf* to the castle and set a banquet before them. When they had eaten he ordered his young slaves to seize them and lock them up.

It is said that an ancient monastery once stood on the site, inhabited by a Christian named 'Ajlūn;³ the monastery falling into ruin, the castle took its place and the name of the monk. [An excursus follows in which mention is made of a book entitled *Kitāb al-Diyārāt*, "The Book of Monasteries"] . . .

The position was well chosen. Not only does it command an uninterrupted view of the whole length of the Jordan between the two lakes and of the Palestine ridge from Jerusalem to Tabor, Kaukab, and Safad, but it also dominates one of three valleys which lead straight up to the high land on the Transjordan side. This is the middle one, the Wādī Kafrinjī; to the south parallel with it runs the Wādī Rājib, the route by which the Hasmoneans used to raid the Hellenistic colonies later known as the Decapolis;⁴ to the north runs the Wādī Yābis by which the Roman road ascended from Pella (Fahl) to Jerash by way of Ba'ūn and 'Ain Jenni.⁵ These wadis fall rapidly to the Jordan; only a few miles from the watershed they are huge clefts sloping steeply on either hand to a depth of not less than 1,000 feet. Above such a valley stands the castle of 'Ajlūn. Its site is a round knoll at the western end of a projecting shoulder of the main range, its height not much lower than the watershed itself. The knoll is separated from the shoulder by a slight saddle, but unlike the majority of the mountain castles 'Ajlūn is accessible by an easy slope on all sides (fig. 1).⁶ Elsewhere a rock promontory was almost invariably chosen, protected by cliffs on three sides and cut off from the mountain on

¹ According to an Arabized version of the Ptolemaic system.

² Formerly governor of Bairut; not to be confused with 'Usāma ibn Munqidh of Shaizar, as Qalqashandī has in his *Dau'*, p. 286; cf. R. Hartmann, 'Politische Geographie des Mamlūkenreichs' in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, LXX, 1916, p. 26.

³ But cf. Judges iii. 12. Yāqūt, II. 61, adopts a similar explanation for the name of Jarash, adding the genealogy of its patronymic.

⁴ Alexander Jannaeus died at the siege of Ragaba, cf. Josephus, *Antiq.* ed. Niese, XIII. 398 (= XV. 5).

⁵ Steuernagel, *Der Adschlun*, 1927, 396.

⁶ Cf. Dalman, *Fliegerbilder aus Palästina*, no. 86.

the fourth by a short rock-hewn fosse. At 'Ajlūn, for lack of a position of this sort, 'Izz ad-dīn Usāma chose the last high point on the north side of the valley and then isolated the castle by surrounding it with a rock-cut fosse.

As the building was adapted to the rock surface, the ground levels vary considerably (Plates XX–XXIII). The crest of the knoll occurs near the western angle of the castle and forms an upper platform, falling away on the south and east. It was scarped along all four sides, outside the western angle to form the fosse, and on either side of the eastern angle, to make two lower platforms. The general direction of the slope is shown by the ramp which ascends from the central tower (1) to the inner ward (5) (cf. A–B). Farther south it is so much steeper that the fosse was formed chiefly by embanking the counter-scarp. On the other three sides it was excavated in the rock; the height of the counter-scarp, naturally less than the scarp, varies from 5 to 10 metres, the width between the scarp and the walls from 15 to 20 metres, excepting where it was crossed. Here a tongue and a pillar of rock were reserved to carry the bridge over two spans of about 5 metres each (Fig. 2).

The upper platform is occupied by a quadrilateral of four square towers (1, 2, 3, 4) connected by curtain walls; only one tower (1) still stands at its original height; (2), (3), and the outer face of (4) have been ruined almost to their foundations and since rebuilt of smaller material, like the curtain walls between them (Fig. 6). Their height and the placing of their original doors and arrow-slits is therefore a matter of conjecture. This quadrilateral in the form of a *castellum*¹ seems to have been the nucleus of the castle and may be loosely called the keep. Its only entrance was in the east wall at (5), which was flanked by both of the corner towers (1) and (4), assuming that the present door into (4) is an enlarged arrow-slit. The arrow-slits in the east and south curtain walls, as well as in the towers (1) and (4) have mostly been masked by subsequent building, but the window openings are still to be seen on the inside. The original outer gate was probably at (6) bonded into the south-east tower (1) of the keep and connected with the north-east tower (4) by a wall which has slits now blocked by a mezzanine floor; the lower windows are of a later type and like the door are possibly alterations. The gate was protected by a *machicoulis* with two corbels (Fig. 5), which had to be removed after the earthquake of 1927 because they were cracked.

On the lower platforms of rock under the eastern and southern sides of the keep were two baileys. The eastern was the larger and had corner towers (7) and (8), flanking the curtain walls (Figs. 2, 4). The eastern wall must have had arrow-slits, now ruined. The rock level here is low enough for a gallery to

¹ Daremberg-Saglio, *Dict. des Antiq. Grec. et Rom.*, s.v.

have been built without masking the east of the keep, as the upper galleries did later. When these were put on the towers were also raised; the original height of (7) is shown by the built-up crenellations just above the second floor (Fig. 2) which eventually led out on to the roof of the top gallery. Similarly the north tower (8) may at first have been one or two stories shorter (Fig. 4). Between the south tower (7) and the gate (6) there was presumably another curtain wall which was pulled down during later alterations. The southern bailey built above the steeper slope towards the wadi had no towers, and like the eastern it originally had no upper galleries above (11) and (12). The outer wall was pierced with arrow-slits of which two are still to be seen at the west end of the outer gallery (12); the others are conjectural since the rest of the gallery is choked with debris from the upper floors, while the south wall has been largely rebuilt and the north-eastern end refaced on the outside. The open roof of these galleries could be covered by the fire of the south side of the keep.

Completing the gap at the end of the inner gallery (11) we arrive at a possible plan of the castle built by 'Izz ad-dīn Usāma in the reign of Saladin. It is a structural whole; it contains five out of the six rock-hewn cisterns within the present walls including the largest; and it is distinguished from the newer part of the completed building by heavier and cruder work, and more particularly by its windows. These are of the simplest and strongest form, wedge-shaped in plan, narrowing to a slit on the outside and covered with a tapering arch (Fig. 7). These occur only in the parts already described, viz. the keep, the lower towers (7) and (8) and the outer south gallery (12), and nowhere else. Elsewhere, in the additional south tower (13) (Fig. 8), along the ramp (15) leading from the fosse to the first ward (14) as well as the upper stories of the older part, the typical window is of a more developed form. The slit is contained in a larger arched niche which takes up the greater part of the thickness of the wall (Fig. 7). Frequently the arrow-slit is made up of removable blocks inserted in a square opening which could thus be opened to the air in times of peace and clement weather. It partly resembles the intermediate form introduced by al-Ādil into his brother Saladin's citadel in Cairo about 1200.¹ At 'Ajlūn it is distinctive of the large southern tower (13) which is precisely dated by an inscription to the year 611 = A.D. 1214-5.² It was put up by Aibak b. 'Abdullah, Mamluk and Major-domo (*ustādh ad-dār*) to al-Malik al-Mu'azzam, son of al-Ādil.³ From its position half-way up the east

¹ Creswell, 'Archaeological Researches at the Citadel of Cairo' in *BIFAO*, XXIII (1924), 117, 118, 121, and Pl. XV; cf. also XIII, A.

² Van Berchem, 'Arabische Inschriften aus Syrien II' in *MuNDPV*, 1903, p. 53.

³ *The Encyclopaedia of Islām*, under *Aibeg*, p. 208.

face of the tower (Fig. 8: F on the second plan) it can hardly be a later insertion. To Aibak then is due not only the south tower and the two outer gates, but in all probability the heightening of the older part of the building as well.

He was a man of energy, especially in building, which was one of the functions of the *ustādh ad-dār*, or *magister palatii*.¹ His inscriptions are scattered from Tabor and Khān al-'Aqabeh by the Sea of Tiberias to the desert frontier, and they cover nearly thirty years in which he advances from a mere major-domo to amir and finally the self-styled title of 'the great amir'.² Most of his work was done in the marcher district of Salkhad and Dhur'a of which he was 'Lord' (*ṣāhib*) from 1211-12 until his banishment a little after 1238. To encourage traffic between Damascus, the Hijaz, and 'Iraq, he built the castles of Salkhad and al-Azraq near 'Ammān, founded khans and repaired pools along the *hajj* road. 'Ajlūn was one of his earliest works.

'Izz ad-dīn Usāma was arrested and his castles besieged in 1211-12 by al-Mu'azzam the son of al-'Ādil acting under his father's orders. He was then imprisoned at Kerak and deprived of his province, viz. the Balqā, as-Salt and Jabal 'Auf. He had taken al-Afdal's side against al-'Ādil after Saladin's death and was still under suspicion; 'with this Usāma', wrote Abu-l-Fidā, 'perished the last of Saladin's faction'. Kaukab (or Belvoir), which had been added to his province after its fall in 1188, was now rased to the ground; 'Ajlūn and the rest of Usāma's province was retained by al-Malik al-Mu'azzam, who then put 'Izz ad-dīn Aibak in charge of Sarkhad (or Salkhad).³ Al-Mu'azzam can have lost no time in strengthening and improving 'Ajlūn, the castle which he had himself captured, if the new tower was finished by his major-domo, Aibak, in 1214-15.

The new south tower (13) reinforced the older building where the siege had proved it to be weakest—the reflex angle between the two baileys or lower galleries. It is clearly an addition. Although the corners were bonded with the walls of the south bailey (12) it was built on a slightly different axis; the inner side of the south arm is a facing built against the outer wall of the gallery, as revealed by a straight joint in the L-shaped room on the first floor. A new ward (14) was built on at the north corner, joining it up with (7). Its outer gate (Fig. 9) was protected by a *machicoulis* looking down from the first floor. Each of the springers of the arch spanning the gateway has a device in relief; only one of them is at all recognizable, and seems to be a pair of

¹ Quatremère, *Histoire des Sultans Mameluks*, I. a, 25.

² Van Berchem, *MuNDPV*, 1903, 33 ff.; 'Eine arabische Inschrift aus dem Ostjordanlande' in *ZDPV*, XVI, p. 85; Dussaud-Macler, *Mission dans les régions désertiques de la Syrie Moyenne*, pp. 326 ff.; 336 f.

³ Abu-l-Fidā, *Rec. Hist. Or.*, I. 86; *MuNDPV*, 1903, 55; *Journal Asiatique*, ninth series, III. 397, 465, IV. 298 ff. (n. 29).

fighting peacocks. A corridor along the south-eastern face of (7) protected the ramp ascending from the bridge. The outermost gateway was protected by a *machicoulis* of nine openings, four of which covered the archway (Fig. 3). At the same time both sets of galleries were raised, possibly to their final height of two floors. These upper galleries are now badly ruined; the level of the floors must be deduced from the doors communicating with the towers, or from the mortar adhering to their faces where the vaults abutted. The inner of the two tall galleries over (9) and the part west of (10) alone remains (Figs. 10, 12); here the more finished cutting of the voussoirs agrees very well with the arching and corbelling in the new south tower (13) (Fig. 7). The airy rooms above the south-western tower of the keep (2) at the highest point of the building—doubtless the Commandant's quarters—may also belong to Aibak's improvements. Though the roof of every tower has gone the earlier example preserved in (7) suggests that they were similarly embattled (Fig. 2), while a section of the western walls has been restored upon the analogy of the bailey wall at Kerak, which is thirteenth-century work. The two western towers of the keep (2) and (3) are also almost complete ruins; it is assumed that like (1) and (4) they were two floors high. Of the fosse three sides had no doubt been excavated when the castle was first begun, if only as a limestone quarry; the scarping of the south side however, with its vaulted cistern (16), must be Aibak's work since it follows so closely the line of his additions.

Apart from the difference in the windows and in the finish of arches already referred to, the later construction is indistinguishable from the earlier; scarcely thirty years had elapsed. The external masonry of both periods was in the local rusticated style, *ṭubzī mazmūl* or quarry-faced, chisel-dressed a few centimetres deep around the margin (Fig. 11). In appearance it resembles the rectangular towers of al-ʿĀdil's time in the citadel at Cairo (1207–8),¹ or the contemporary work in the Jerusalem citadel such as the lower part of the Mosque tower which bears an inscription of al-Muʿazzam dated 610 A.H., a year earlier than Aibak's at ʿAjlūn.² These are only the two most accessible examples of many that exist; it is a robust and economical style of dressing that has been traditional in the country at least since Roman times, though there are still older examples. The present appearance of the western and southern angles of the castle (Fig. 6) is obviously due to a later repair. The main defensive walls were all from 2 to 3 metres thick, yet they were regularly bonded with through stones and well bedded; unlike the run of Byzantine and medieval work consisting of ashlar skins with a rubble filling,

¹ Creswell, loc. cit.

² Van Berchem, *CIA*, II, *Syrie du Sud*, I, i, no. 43, p. 131.

the 'Ajlūn walls seem to be almost solid masonry. The coursing is fairly even, varying from 70 cm. near the foundations to 60 cm. in the upper stories. The stones are generally $1\frac{1}{2}$ to 2 metres long, 60 to 70 cm. wide, though the quoins of the south tower are as much as $2\frac{1}{2}$ metres in length; the upper stones are naturally smaller, sometimes no more than half the size of the lower.¹ The quarry faces were hammered almost flat, and the margins worked flat with a pointed chisel (*shōkeh*) or comb-pick (*shahūṭa*); in the later work the voussoirs were chiselled all over with flat bosses projecting some 3 or 4 cms. from the margin. The vaults are all in the local tradition, most of them barrel-shaped ('*aqd' enbūb*) built of tapering field stones set in lime mortar (Fig. 12); some diagonal groined vaults occur (*salīb* = cross). They usually spring from the top of the ashlar, a metre or two from the floor, but in the newer work corbels were used (Fig. 7). They were usually rendered, together with the internal faces of the walls. Indeed the common tradition of the country runs through the whole building. A few relics of the Roman occupation survive. A well-cut limestone conch and some limestone mouldings were found in the top room of the new tower, mostly double cyma recta of shallow cut. A piece of boldly cut relief, a lintel crudely carved with a cross, and one or two finely dressed stones were also built in. With the possible exception of the mouldings this was secondary material taken from some ancient ruin either on the same site, or else from a Byzantine town in the valley on the site of modern 'Ajlūn. That an older building may have existed on the same site is suggested by some very fine masonry which was laid bare in the course of buttressing the southern angle (of 12). Of Crusading work, that is, of later Western influence, there is no trace apart from one or two stones with the characteristic diagonal chisel-dressing. If the village of Kafrinjī on the opposite side of the valley was really inhabited by Franks as its name suggests (Kafr al-Franj); and if they were prisoners who were forced to work on the building they contributed nothing distinctive such as the cut-stone vaulting which is common in the twelfth-century churches. Such Frankish features as the castle has, or such as modern travellers have detected,² were the fruit of local tradition and of common experience in the wars rather than of direct foreign influence.

Aibak then left the castle much as it is shown in the sections; it was afterwards restored but no important additions were made. By extending the outer defences he strengthened it where it was weakest, but in doing so he masked the keep and somewhat obscured the original plan. Apart from the long staircase returning from the wall of the eastern gallery (9') to the roof,

¹ Schumacher seemed to think that the difference in size represented two periods, *Steuernagel, Der 'Adschlun*, 311. ² Cf. Le Strange, in Schumacher's *Across the Jordan* (1886), pp. 285 ff.

the keep remained a self-contained whole, yet it was less defensible on account of the surrounding galleries which shortened its field of fire. Aibak placed greater reliance upon the outer enceinte, principally upon the new south tower, a lofty bastion covering the whole of the south side, and next upon the two extra gates, each covered by a *machicoulis*, still a recent invention. Not that the castle had to withstand any determined siege. When the Latin kingdom and Kerak fell only a few years after its foundation it had outlived its strategic usefulness. In the thirteenth century it became an administrative centre in the south march of Damascus, the head-quarters of a governor (*nā'ib*) directly responsible to the royal *nā'ib* in Damascus.¹ The *nā'ib* had a resident warden (*wālī*) who was specially responsible for the maintenance and defence of the castle. *Nā'ib* and *wālī* are Mamluk ranks but their relationship is well illustrated by al-Mu'aẓẓam and Aibak. Qalqashandī's compendium of Mamluk official procedure (*Ṣubḥ al-A'shā*) gives a typical warrant of appointment which specifies the duties of the two officials: to keep the castle in repair and guard it against all strangers, to collect revenues in kind in order to keep it provisioned in readiness for a siege and to do justice.² Thus Ajlun became an arsenal also; in 1217 for instance it was one of the centres where supplies were concentrated for the relief of Damietta.³ The long, gloomy galleries outside the keep were perhaps magazines rather than inhabited quarters, and timber, charcoal, and iron their particular stock. The pride of Ajlūn is still its trees, chiefly small scrub oak; thus charcoal was to hand. Good iron ore occurs near the surface at the southern end of the range, on the north side of the Zarqā valley.⁴ It was mined and smelted as late as the time of Ibrāhīm Pasha, within the memory of families still living there. There must have been similar workings near Ajlūn which are now forgotten. The heaps of iron slag which are to be found all over the eastern and southern slopes of the castle hill, and in the modern village of Ajlūn where it has recently been used as road metal, point to a considerable number of small bloom furnaces. Nor is it likely that all the refined metal was sent to Damascus to be worked, since a small knife-making industry is still carried on in Kafrinjī. It is not surprising that an extensive suburb grew up round the foot of the hill, which was large enough to give the castle its later name, Qal'at ar-Rabad, 'the castle with the faubourg'. From the archaeological evidence it was inhabited from the thirteenth until the end of the fifteenth century; the medieval town of Ajlūn two or three miles farther up the wadi, now the centre of the district, flourished at the same time. In

¹ Gaudefroy-Demombynes, *La Syrie à l'époque des Mamelouks*, 1923, p. 179. ² *Ibid.*, cviii, n. 5.

³ Röhrich, *Geschichte des Königreichs Jerusalem*, 1898, 726, n. 3.

⁴ Possibly the 'Iron Mountain' of Josephus, *Bell. Jud.* (Niese), IV. 455 (= viii. 2).

1355 Ibn Baṭṭūṭa found it 'a fine town with good markets and a strong castle. A stream runs through the town and the waters are sweet and good'.¹ Dimishqī who came about 1300 also found 'fruits of all kinds and provisions in plenty'.² He first saw the fortress four days' march away, or nearly fifty miles off, presumably from across the Ghor, i.e. the Jordan valley. Its exceptionally lofty position made it an excellent beacon-station; and in the shorter Mamluk geographical hand-book (*at-Ta'rīf*) 'Ajlūn is mentioned as a link between at-Ṭurra and Ṭayyibat al-Ism via Ibzīq in the chain of beacons and pigeon posts by which an alarm of the Euphrates frontier could be conveyed to the Sultan in Cairo between sunset and sunrise or sunrise and sunset. 'Ajlūn and Irbid picked up the south-bound signals from at-Ṭurra, a beacon on the *hajj* road a few miles west of Der'a, and passed them back to Ṭayyibat al-Ism just south of Shaikh Sa'd on the *hajj* road and actually farther north than at-Ṭurra. From there, however, they were visible at a special station situated on the hills overlooking Baisan and at the same time at points along the regular postal route which crossed the Jordan at Jisr al-Majāmi' and passed through Jenin, where the news could also be received via another beacon at Ibzīq north-east of Nablus. From Jenin the chain ran on to Gaza, thence to Cairo by pigeon post.³

The rulers of 'Ajlūn who followed al-Mu'azzam are given in the manuscript by Ibn Shaddād, already quoted in van Berchem's translation.

'After his [al-Mu'azzam's] death in Dhu-l-Qa'da, 624 [1227], it fell to his son Malik Nāṣir Dāwūd, who held it along with Damascus, Kerak and Shaubak. When Malik Kāmil came into possession of Damascus and handed the city over to Malik Ashraf, the former left to Malik Nāṣir Kerak, Shaubak, and the lands of the Jordan Valley, but 'Ajlūn fell to Malik Ashraf until his death on 4 Muḥarram, 635 [1237]. Then the Amir Zāhir ad-dīn ibn Sunqur al-Ḥalabī, who was in the Malik Nāṣir's service at Nablus, entered into correspondence with the then governor of 'Ajlūn and offered him 40,000 dirhams, a robe of honour, a riding horse and various stuffs, in order that the latter should hand over the castle to the officers of Malik Nāṣir Dāwūd. When Dāwūd took the Amir Saif ad-dīn 'Alī ibn Qilij Nūrī into his service in Dhu-l-qa'da in 639 [1242], he gave him the castle to hold; he held it until Malik Ṣāliḥ Ayyūb [of Egypt] occupied it in the year 643 [1245-6]. When the latter died on the 15 Sha'bān 647 [1249] it remained in the hands of the representative of his son Malik Mu'azzam [Tūrān-Shāh] until his death in Muḥarram 648 [1250]. Then Malik Nāṣir [Yūsuf], lord of Aleppo, put himself in possession of Damascus and 'Ajlūn. . . . When the Tartars conquered Syria and brought Nāṣir's reign to an end the latter fled from Damascus. His governor in 'Ajlūn had refused the castle to the Tartars until Malik Nāṣir took refuge there and himself surrendered it in Rajab [658 = 1260]. The enemy consumed

¹ Le Strange, *Palestine under the Moslems*, p. 389.

² Ibid., 388.

³ Trans. R. Hartmann, *ZDMG*, Vol. LXX, 1916, pp. 503 ff.

all the provisions and stores there . . . threw down the battlements, but kept possession until they were routed at the battle of 'Ain Jālūt in Ramaḍān 658 [1260]. Then Malik Muẓaffar [Qutuz of Egypt] gained possession and had it put in order. When he was killed in Dhu-l-Qa'da and Malik Zāhir [Baybars] became ruler of Egypt and Syria, he made for 'Ajlūn as soon as he had entered Damascus in Ṣafar, 659 [1261], put the castle in order, revictualled it and appointed 'Izz ad-dīn Aibak 'Allānī as governor. The latter looked after it until he was offered the newly captured castle of Safad and was replaced here by the Amir Saif ad-dīn who is warden at the present day, that is, at the time when we began to write this book [about 674 (1275-6)]. When Malik Zāhir died on 28 Muḥarram 676 [1277] it went to his son Malik Sa'id Muḥammad Barakat-Qān, then on the 18 Rabī' II. 678 [1279] to his brother Malik 'Ādil Salāmish . . . , then on the 25 Rajab of the same year to Malik Maṣṣūr Qalāwūn, who sent there his governors, and it is still in his possession.'

In 1288-9 twenty-eight years after his first appointment 'Izz ad-dīn Aibak b. Abdallāh [al-'Allānī] formerly *mamluk* of Malik Maṣṣūr [Qalāwūn], amir, general, still describes himself in an inscription as warden or military governor (*mutawallī*) of 'Ajlūn.¹ About the same time the commissioner (*nā'ib*) of the province was the amir Rukn ad-dīn Mankūwīresh, a former page of Malik Maṣṣūr.² A civil governor (*ḥākim*) of the early fourteenth century is also known, an Egyptian judge, Tāj addīn Muḥammad al-Ikhnā'ī.³

The history of the fabric since the first Aibak's extension is mostly conjecture. Restoration was certainly carried out shortly before the Tartar invasion; the work is recorded in an inscription recovered in 1927.⁴ It took place 'in the time of our lord the Sultan al-Malik an-Nāṣir Ṣalāḥ ad-dīn Yūsuf, son of al-Malik al-'Azīz, God be praised, may He preserve his kingdom'. It was done 'under the direction of Muḥammad Zaid, lord of 'Aintāb' who had presumably followed his lord, 'Malik Nāṣir, lord of Aleppo' of the previous extract, southwards when he made himself Sultan of Damascus in 1250. Al-Malik an-Nāṣir surrendered 'Ajlūn to the Tartars early in 1260 and died the same year;⁵ the work must therefore have been done some time between 1250 and 1260, probably between 1253 and 1260 since the lord of 'Aintāb before 651 was not Muḥammad Zaid.⁶ The inscription lay on the vault of the outer eastern gallery at (E) on the plan and sections, having fallen from one of the walls. Burckhardt may have seen it in position as late as 1812; 'as

¹ Inscription commemorating restoration of *wali* of Shaikh 'Ali of Mashhad on a peak west of 'Ajlūn, *MuNDPV*, 1903, pp. 61 ff.

² Inscription from northern suburb of castle, from mosque, *MuNDPV*, 1903, p. 58.

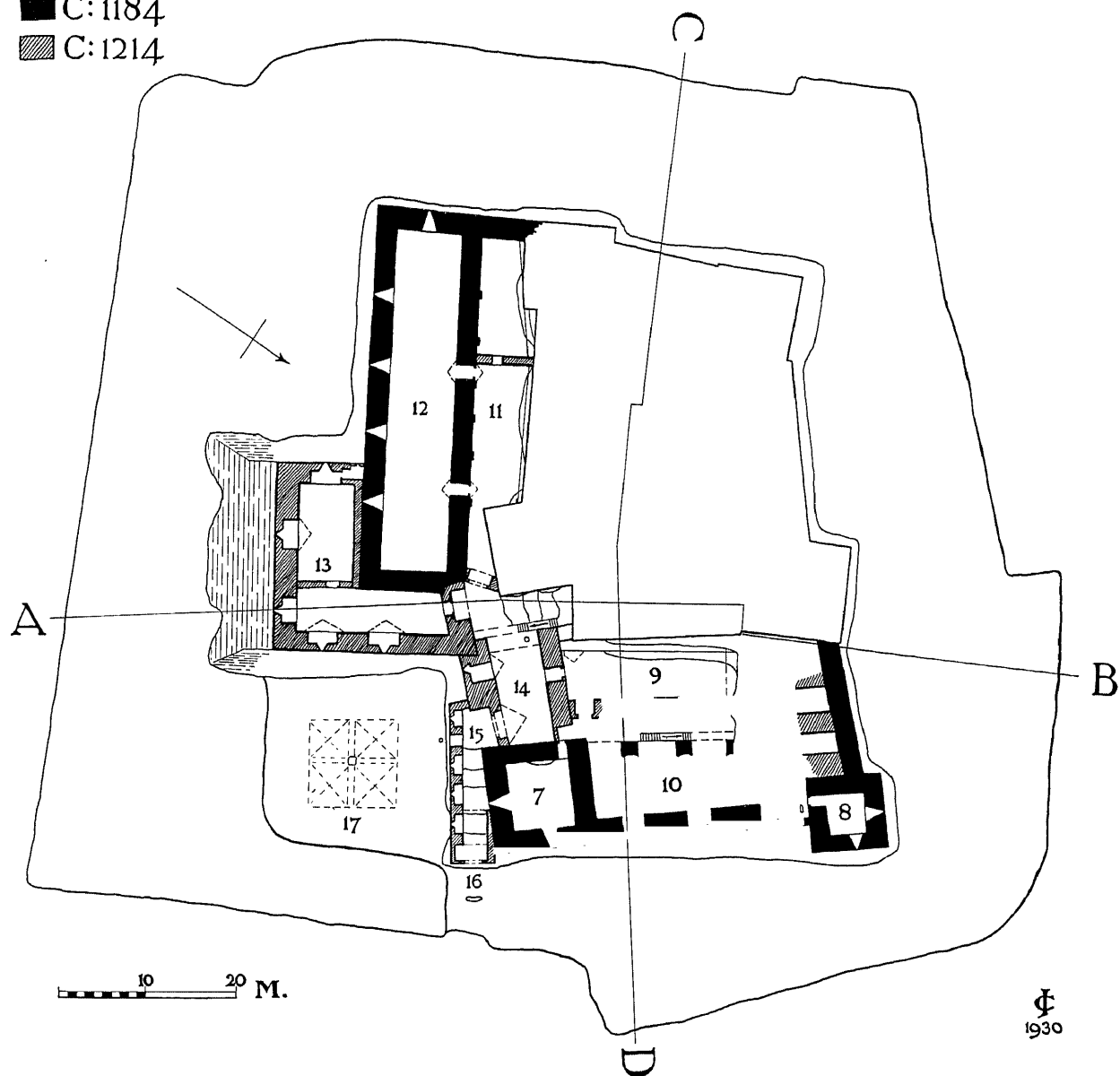
³ Inscription beside door of 'Ajlūn mosque, *MuNDPV*, 1903, p. 66.

⁴ To be published in a later number.

⁵ Zambaur, *Manuel de Généalogie et de Chronologie pour l'Histoire de l'Islam*, 1927, p. 100.

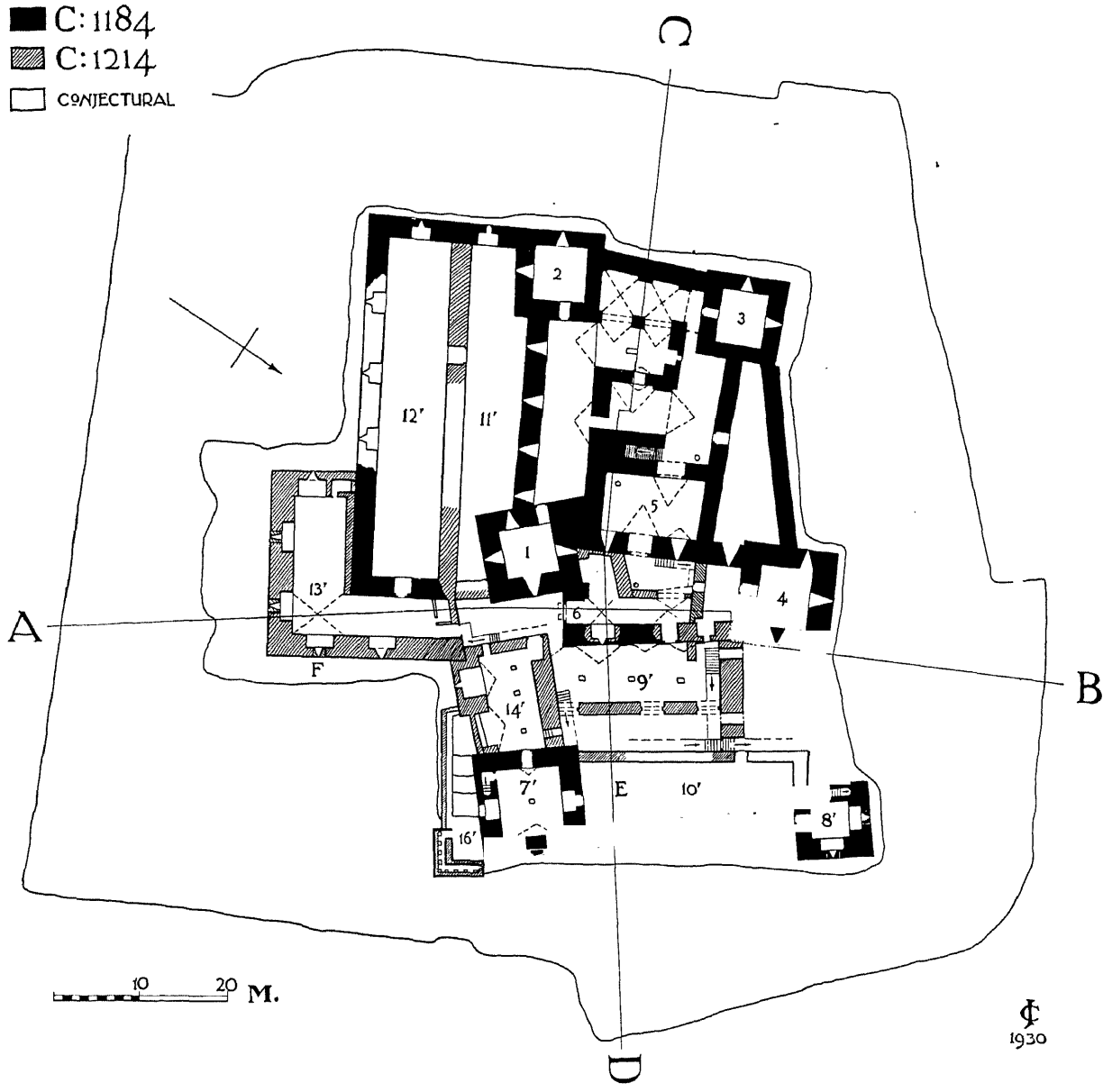
⁶ Ṭabbākh, *A'lām an-nubalā'*, IV. 331.

■ C: 1184
 ▨ C: 1214

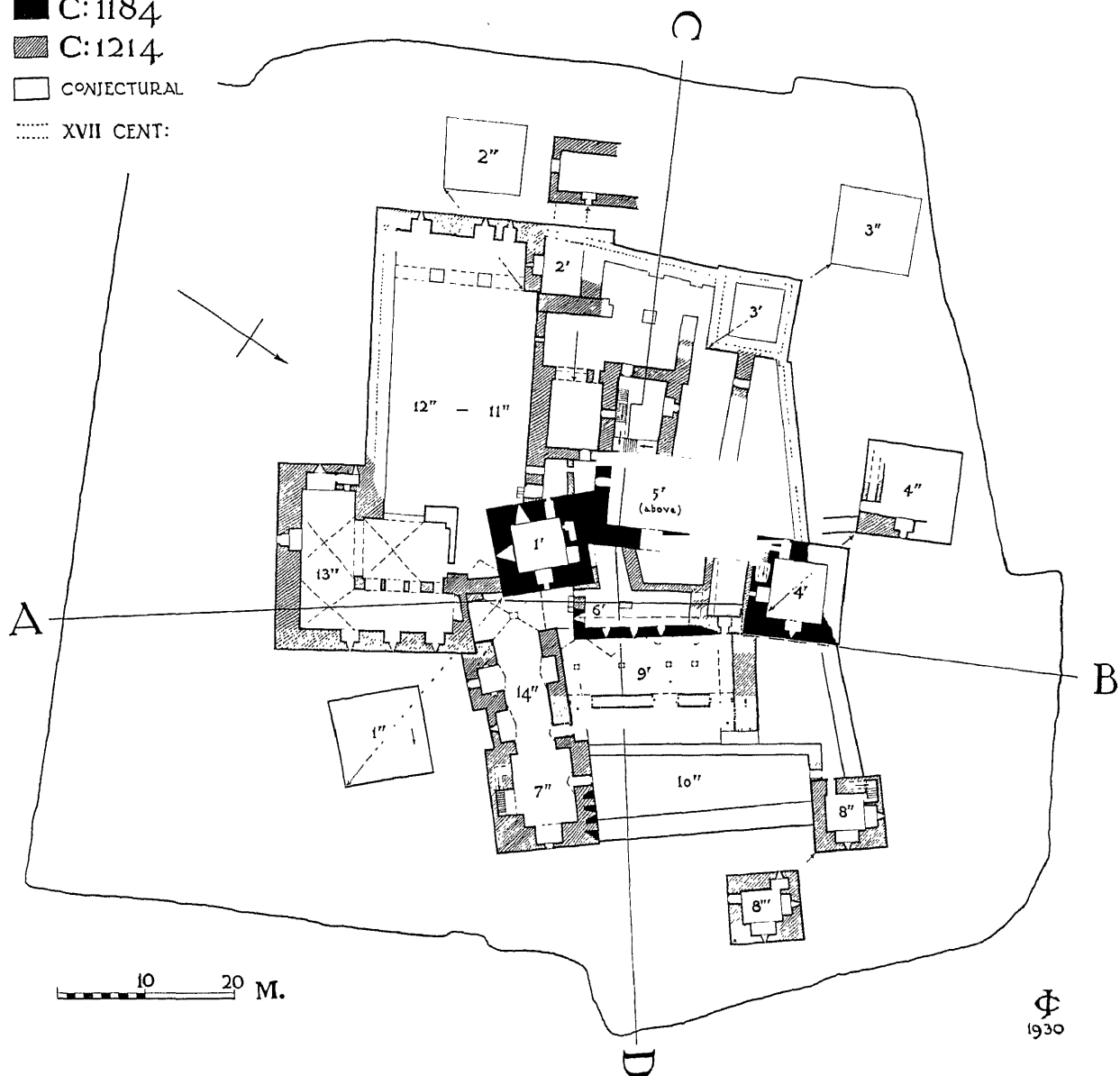


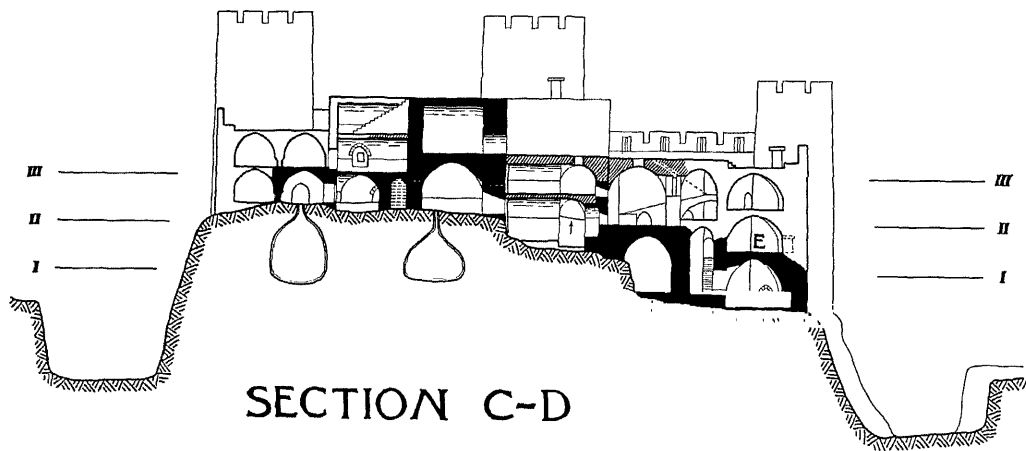
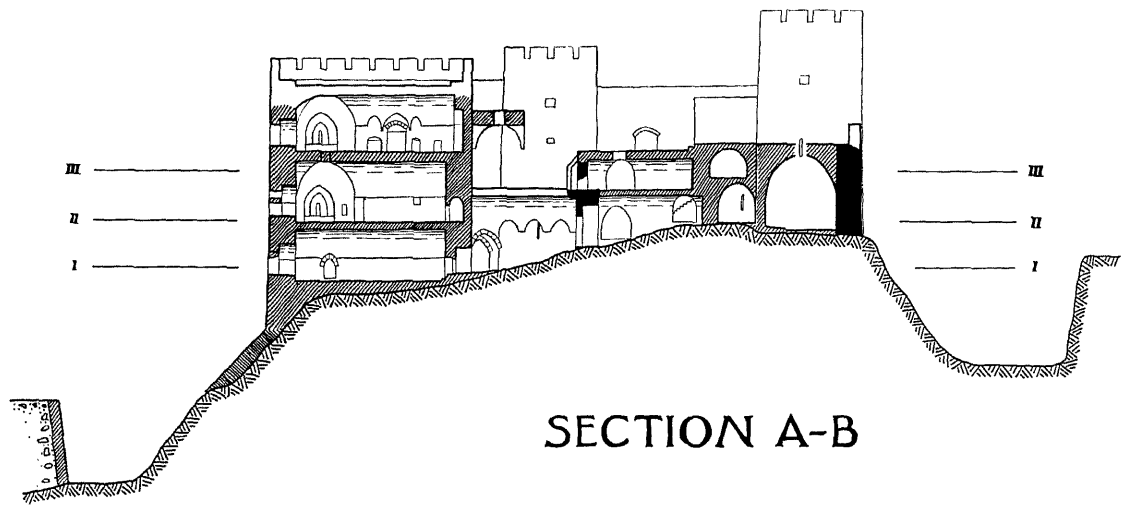
Φ
 1930

- C:1184
- ▨ C:1214
- CONJECTURAL



- C: 1184
- ▨ C: 1214
- CONJECTURAL
- ⋯ XVII CENT:





0 10 20 M.

CS 1930



FIG. 1. The Castle from the north-east



FIG. 2. The entrance from the north showing blocked battlements on the north side of the tower (7)

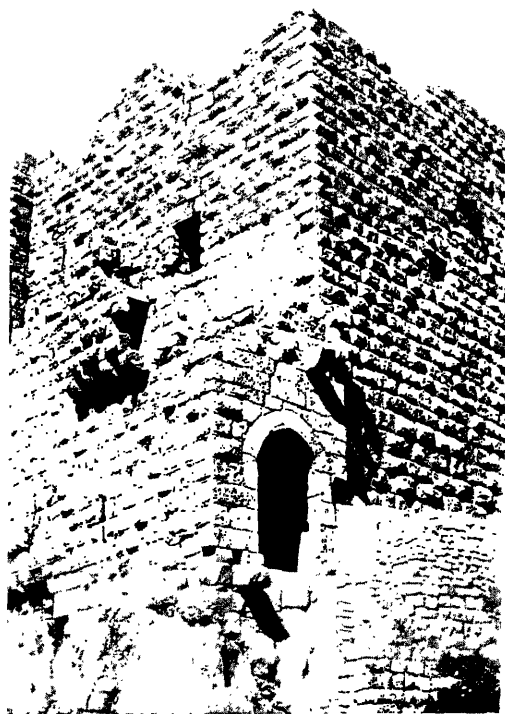


FIG. 3. The entrance from the east

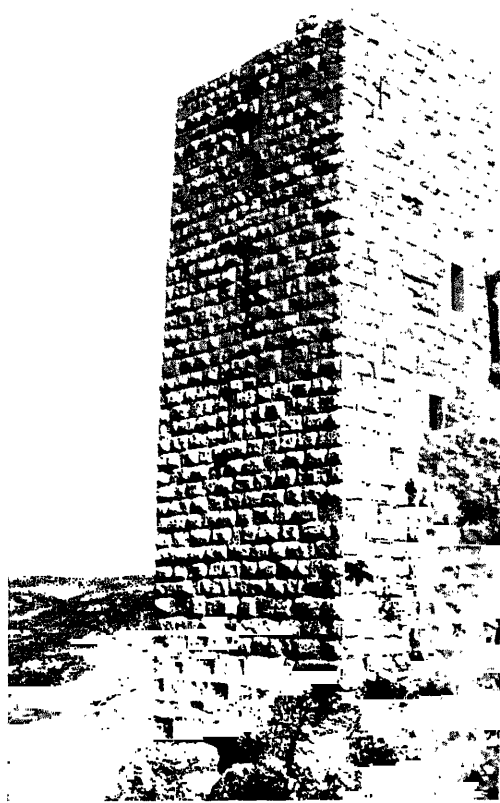


FIG. 4. Tower (8) from the west



FIG. 5. Finial of corbel formerly at (6), on end

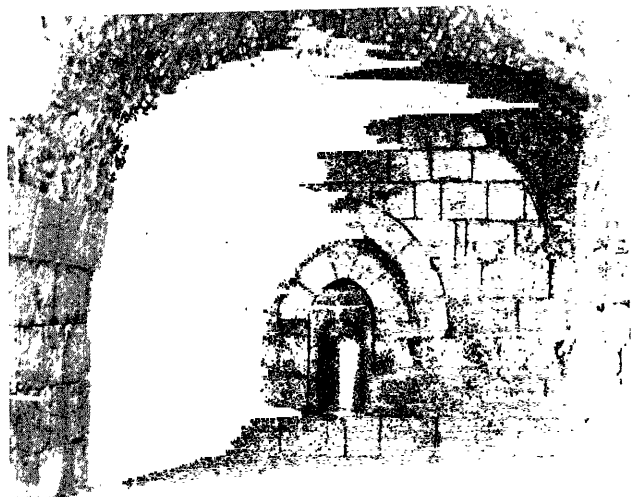


FIG. 7. First floor of the new tower (13), showing later type of window



FIG. 6. Tower (4) from W. showing bonded column, and 17th cent. repairs



Fig. 8. New tower (13) from E. Taking a squeeze of the inscription



FIG. 9. Inner entrance to the new ward
(Pl. XX, 14)



FIG. 10. Upper gallery (Pl. XXI) between 9' and 10'

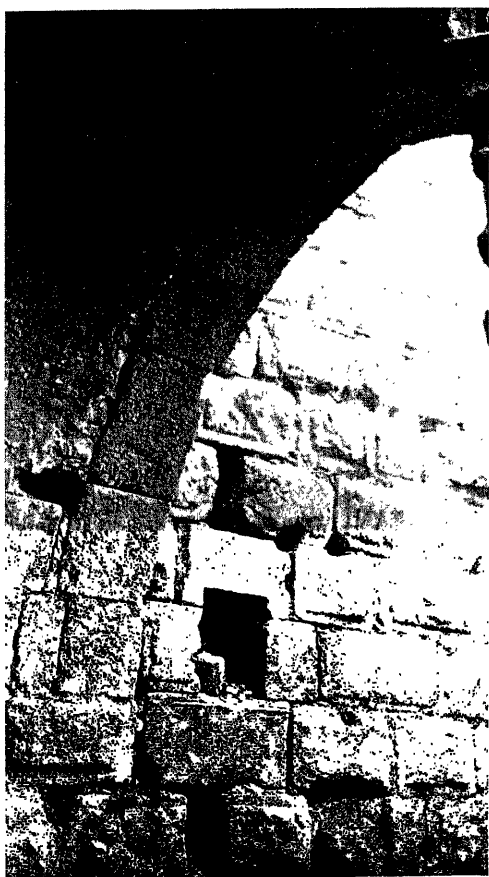


FIG. 11. N.E. face of tower (Pl. XXII, 1') showing
older stone under window



FIG. 12. Upper gallery (Pl. XXI, 9') showing
staircase at north end

appears from several Arabic inscriptions', he wrote '[the castle] was built by Sultan Szelah-eddyn', confusing the greater Saladin with the lesser.¹ How far the castle was damaged by the Mongols and to what extent it was altered in the course of repairs it is hard to tell. During their rapid sweep through the country in the spring and summer of 1260 they cannot have had much opportunity for destroying at all thoroughly the nine castles which they captured. Fourteenth-century travellers were as much impressed as ever with the impregnable strength of 'Ajlūn. It can hardly have been in the sorry state which called for such hasty rebuilding as the patchwork of smaller masonry along the western faces of the keep, or at the south-west angle of the castle. This corner was so shattered that it has had to be heavily buttressed. Masonry of this sort cannot compare with the Mamluk additions to Kerak. On general grounds the suggestion that it belongs to Fakhr ad-dīn, the seventeenth-century pasha of Acre, is not unlikely.² Or perhaps it represents nothing more than local efforts on the part of the inhabitants to make good the effects of earthquakes, the common doom of the best buildings of the country.

The castle seems to have suffered heavily in the great earthquake of 1837. Before the recent work access was difficult, yet when Burckhardt visited the castle in 1812 it was still inhabited 'by about forty persons of the great family of Barekat'. His experiences with the residents are perhaps more remarkable than his observations on the building itself. He wrote:³

'It is the residence of the chief of the district of Adjeloun. The house of Barekat, in whom the authority has for many years resided, had lately been quarrelling about it among themselves; the chief, Yousef al-Barekat, had been besieged for several months in the castle; he was now gone to the Aga of Tabaria, to engage him in his interests; and his family were left in the castle with strict instructions not to let any unknown person enter it, and to keep the gate secured. I had letters of recommendation from Yousef, the Mutsellim of Damascus; when I arrived at the castle gate all the inhabitants assembled upon the wall to enquire who I was and what I wanted. I explained to them the nature of my visit, and showed them the Mutsellim's letter, upon which they opened the iron gate, but continued to entertain great suspicion of me until a man who could read having been sent for, my letter was read aloud; all the family then vied in civilities towards me, especially when I told them I intended to proceed to Tabaria. . . .'

C. N. J.

¹ J. L. Burckhardt, *Travels in Syria and the Holy Land*, 1822, p. 267.

² *Revue Biblique*, 1928, p. 432, where a small garrison of Ibrahim Pasha is also mentioned.

³ *Travels*, 1822, p. 266.

(*To be continued.*)

A FATIMID COIN-DIE

IN October 1926 the Museum acquired a coin-die (Inventory No. 1. 1070) reported to have been found at Amman. It consists of two cylinders made of bronze, now slightly corroded. Their total height is 117 mm., and the diameter of each face measures 28 mm. The bottom of the pile has been cut into a tooth-shaped form probably for the purpose of driving it into a wooden stand. The top of the trussel is slightly spread as from the blows of a hammer. The designs are engraved in both trussel and pile.

The inscriptions on the coin-faces read as follows:

Obverse (produced by the pile):

First margin: Apostolic mission up to ولو كره ال

Second margin: illegible.

In centre: محمد رسول الله
على ولي الله

Reverse:

First margin: بسم الله ضرب هذا الدينير بمصر سنة اثن⁽¹⁾ وسبعين وثلاثمائة

Second margin: عبد الله ووليه نزار الامام العزيز بالله امير [المؤمنين]

In centre: pellet within circle.

The die served, therefore, in the production of gold coins of the Fatimid Khalif Abū Maṣṣūr Nazār al-'Azīz billāh in the year 372 H. (A.D. 982-3) in Cairo.

'The subject' of coin-dies 'is one in which it is particularly desirable to guard against forgeries.'¹ Bearing this warning in mind, we examined our coin-die with special care before it was acquired. There is no doubt that the die is an ancient object, but the problem that does arise is whether it was actually used in the official mint (*dār al-ḍarb*), or in the workshop of some forger.

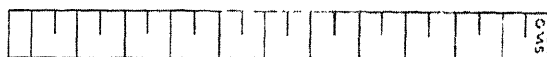
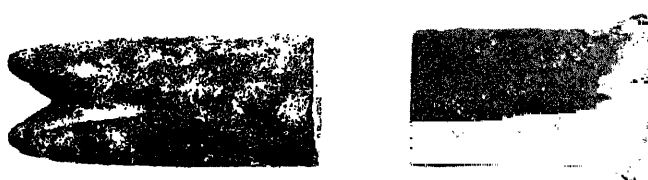
Comparing the coin-face of our die with two dinars of Nazār struck in Cairo in 372, casts of which are reproduced on Pl. XXVII, fig. 3, 4,² we note two points of difference. One of these is an addition to the text, the words

¹ Hill, 'Ancient Methods of Coining', *Numismatic Chronicle*, 1922, p. 13 n. 33. Similar warnings in Kubitschek, 'Münzstempel des Nationalmuseums in Sofia', *Numismatische Zeitschrift*, N.F., Vol. XVIII, 1925, pp. 133-5.

² Lane-Poole, B.M. IV, No. 58, p. 15; Lavoix, *Catalogue, Égypte et Syrie*, No. 145, p. 62.



I



2



3



4



A FATIMID COIN-DIE

'Muhammad is the Apostle of Allāh, 'Alī is the Friend of Allāh', in the centre of the obverse of the die being missing in the dinars in London and Paris, both of which show a pellet within a circle instead. The other point of difference is in the character of the engraving on the dinars; for whilst the letters on the cast have graceful and well-set vertical strokes occupying as large a space as possible of each circle, those on the die are thinner and show much more of the background of their respective circles, and are engraved in a rather unsteady hand.

The die obviously being an ancient counterfeit, the question arises as to the originator of the fraud. Was it a private individual or an organized body? Naturally we should think first of those Crusaders who freely copied Fatimid coins. But comparing the die with the coins published by Lavoix,¹ we observe two differences: one as to date, the other as to style. The examples quoted by the French numismatist are modelled after dinars of very late Fatimids (457 and 516 A.H.), whereas our die served to produce coins dated 372 A.H.; moreover, the script of the Crusaders' forgeries showed a tendency, as time went on, to become flat and wide, like the letters on their own Latin coinage, which is just the opposite to what we considered to be the main characteristics of our dinar as compared with genuine pieces. We are probably justified, therefore, in assuming that we are here dealing with a die made by some private individual under the Fatimids, very likely before the time of the Crusaders, and possibly not long after 372 A.H. L. A. M.

¹ *Monnaies à légendes arabes, frappées en Syrie par les Croisés*, Paris, 1877.

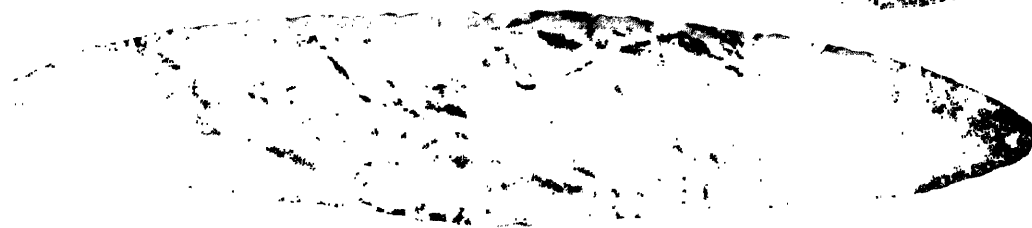
'LOOP PATTERN' DECORATING LEAD SARCOPHAGI

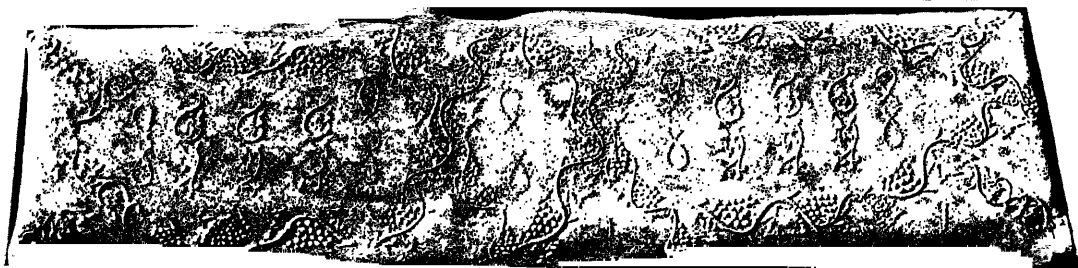
IN November 1926 it was reported that, some years prior to that date, lead sarcophagi had been seen by local inhabitants when digging up stones in a plot of land situated a little east of the hamlet known as Khurbet al-Khasas (about 2 kilometres east of Ascalon). A sounding was consequently made and disclosed the remains of a burial chamber; and, at a depth of about 3 metres, a platform constructed against the southern wall of the chamber. On this platform were fragments of a lead sarcophagus. To the east of this platform the floor was found at a depth of 5 metres. The area of this floor measured approximately 4 metres (north and south) by 2.50 (east and west). In this area three lead sarcophagi were discovered orientated east and west. The two northernmost sarcophagi contained nothing, and their lids were broken; but the southernmost was undamaged. In it the following objects were found: (1) a gold 'mouthpiece'; (2) a gold necklace; (3) a gold head-band (?); (4) six pieces of gold-foil of looped form; (5) bronze coins of the time of Constantine or a little later, too corroded to be legible; and (6) some gold thread. These objects, with the exception of the coins, are illustrated in Pl. XXVIII, and the sarcophagus itself in Pl. XXIX, 1, 2. The sides of the sarcophagus (which is now in the Palestine Museum) are decorated with a vine pattern; the lid is similarly decorated but has, in addition, a number of rope-like loops of a form resembling that of the gold-foil loops found in the sarcophagus.

In the spring of 1927 another lead sarcophagus (also in the Museum) decorated with similar loop forms was found at Ramallah (Pl. XXIX, 3).

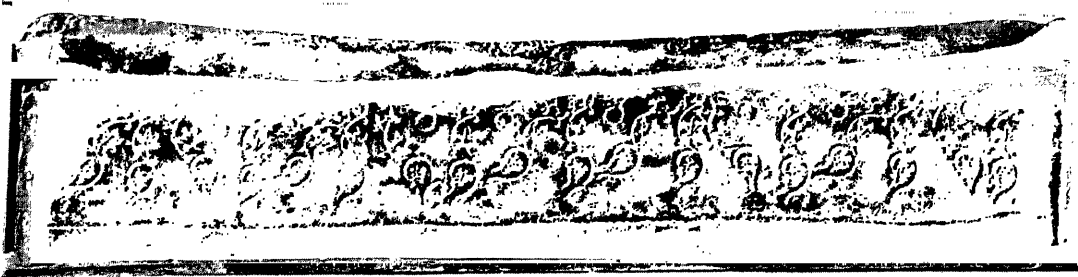
It is suggested that these loop forms may represent bread; and, in support of this suggestion it has been observed that, at the present day, there is a custom among members of the Orthodox Church in Palestine (at such festivals as those of Easter and of the Assumption, and, even more, on the occasion of the weaning of an infant) to make bread in the form of loops with free ends, a form identical with that of the loops decorating the sarcophagi illustrated in Pl. XXIX. Pl. XXX represents examples of the forms in which this bread is made.

E. T. R.





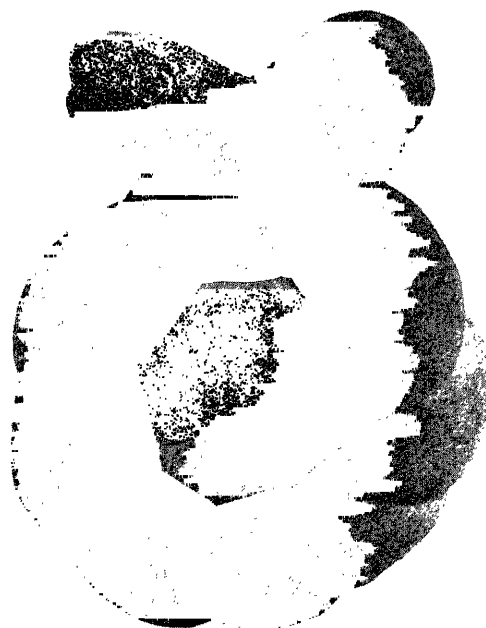
I



2



3



LOOPED BREAD

SATURA EPIGRAPHICA ARABICA I

UNDER this title we propose to edit from time to time Arabic inscriptions, both unpublished and inadequately published, of which photographs or squeezes have been deposited in the Records Office of the Department of Antiquities.

NABLUS

Shrine locally known as Shaikh Budrān.

I

Inscription¹ over the entrance door. Cf. Plate XXXI, 1.

(1) إِنَّمَا بَعُمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ

(2) الْآخِرِ جَدَّدَ هَذَا الْمَسْجِدَ فِي أَيَّامِ مَوْلَانَا السُّلْطَانَ الْمَلِكِ

(3) الظَّاهِرِ رُكْنَ الدُّنْيَا وَالْدِّينِ بَيْبَرَسَ عَزَّ اللَّهُ أَنْصَارَهُ بِإِشَارَةِ

الْمَجْلِسِ الْكَبِيرِ جَمَالَ الدِّينِ الدِّمِياطِي بِعَوْنِ اللَّهِ

(4) وَكَانَ النَّازِرُ فِي أَمْرِ هَذِهِ الْعِمَارَةِ الشَّيْخَ عِمَادَ الدِّينِ وَلَدَ

الشَّيْخِ الشَّهِيدِ بَدْرٍ صَاحِبِ هَذَا الضَّرِيحِ رَحِمَهُ اللَّهُ

(5) وَذَلِكَ بِتَأْرِخِ سَنَةِ اثْنَتَيْنِ وَسَبْعِينَ وَسِتِّمِائَةٍ مِنَ الْهَجْرَةِ

النَّبَوِيَّةِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ [1 word]

... Qur'ān IX. 18 up to: and the last day ... *This mosque was renewed in the days of our lord the Sultan al-Malik az-Zāhir, Rukn ad-dunyā wa-d-dīn Baybars,*

¹ Published by the Rev. Father J. A. Jaussen, *Inscriptions arabes de Naplouse* (BIFAO, t. 27, 1927), No. 9, pp. 96 f. As a new squeeze taken by the Department of Antiquities in 1929 enabled us to establish several names and the date, we have thought advisable to reproduce it here and to publish the inscription for a second time.

may God make his victories glorious, under the direction of the Grand Councillor *ʿJamāl ad-dīn* of *Damietta*, with the help of God. The supervisor of this construction was *Shaikh ʿImād ad-dīn*, son of the late *Shaikh Badr*, whose tomb this is, may God have mercy on him, in the year 672 of the *Hijra* of the Prophet (1273-4) . . .

Line 3. There can be no doubt with regard to the proper reading of the name *Baybars*. The half-round first stroke is misleading, but the *ن* in *أنصاره*, the *ب* in *بشارة* in the same line, and the *ب* in *بدر* in the next line are built in the same way. Furthermore the reading *قد أعز الله أنصاره* besides being out of keeping with the usual wording of this formula, leaves us with an unexplained letter *س* which does not belong to any word in the neighbourhood. At the end of the same line there is the *nisbeh* *الدمياطى*, the middle part of which is quite legibly placed above the *dāl* and the *ṭā* of this word; by reading it *الدوماني* no account is taken of the *د*, of the vertical stroke of the *ط*, and of the *نى* which has to be written as a separate syllable. The last word but one presents some difficulty as it looks more like *عرف* than like *بعون*, but as the former reading would make no sense, I venture to suggest that in this word, squeezed at the end of the line, the head of the *و* has been cut off.

TIBERIAS

Shrine,¹ to the south of the town, marked on the P.E.F. Map (1 : 63,360) Sheet VI. Q.h. *Sitti Sekīneh*.

2

CONSTRUCTION TEXT. 694 A.H. Slab of marble embedded in the western wall of the shrine. Dimensions, measured on squeeze, 93 × 56 cms. Five lines of elegant mamluk *naskhi*, many differentiating signs, some of them in the shape of ornaments filling the intervening spaces.² Cf. Plate XXXI, 2.

(1) بِسْمِ اللَّهِ . . . إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ

تَطْهِيراً

¹ Other tombs of *Sukaina* are shown at *Damascus* and *Madina*.

² *Frei* reported the discovery of this inscription in *Beobachtungen vom See Genezareth* (ZDPV, IX, 1886, p. 88); *J. B. van Kasteren*, *Nachträge und Correspondenzen* (ZDPV, XII, 1889, p. 130) and *Schumacher*, *Von Tiberias zum Hüle-See* (ZDPV, XIII, 1890, pp. 65 f.), transcribed portions of lines 2-5, but with many mistakes.

(2) امر بعمارة هذا المشهد المبارك وهو مشهد الست السكينة بنت الحسين بن
على بن أبى طالب

(3) وعبد الله بن العباس بن على بن أبى طالب عليهم السلام العبد الفقير لله
تعالى

(4) فارس الدين البكى الساقى العادلى المنصورى نائب السلطنة بالممالك

(5) الصفديّة والشقيفيّة والساحليّة وذلك فى غرة شهر رجب سنة اربع وتسعين
وستماية

. . . Qur'ān XXXIII. 33. . . . Ordered the building of this blessed shrine of
the Lady Sukaina, daughter of Husain b. 'Alī b. Abī Tālib, and of 'Abdallāh
b. al-'Abbās b. 'Alī b. Abī Tālib, peace be upon them, the servant yearning for
God the Exalted, Fāris ad-dīn Ilbakī, the cup-bearer, (officer) of (al-Malik) al-
'Adil and of (al-Malik) al-Manṣūr, Governor of the provinces of Safad, Shaqīf
and the Maritime Plain. This (was done) on the 1st Rajab 694 [= 17 May
1295].

3

ENDOWMENT TEXT. Rajab 694–Muḥarram 696 A.H. Slab of marble, em-
bedded in the western wall of the shrine below the previous inscription.
Dimensions measured on squeeze, within the frame, 103 × 90 cms. Eight
lines of elegant *naskhi* with many differentiating signs, often disguised as
ornaments filling the intervening spaces. Unpublished, cf. Plate XXXII, 3.

(1) بسمه . . . هذه الأماكن الموقوفة على مصالح مشهد الست سكينة
بيوت بمقتضى ذلك مجلس الحكم

(2) العزيز وهى مجرّ فدانين من أرض طبريّة من جملة ثلاثين فداناً
وقطعتا أرض تعرفان بالحرثيتين والأرض

(3) المعروفة بالمنبر وارض تعرف ببستان القسيس وحاكورة تعرف بالقصيل
وحاكورتان مجاورتان لهذا المشهد

(4) المبارك وحاكورة كرم دار مسرور وقطعتا أرض إحداهما تعرف بالبئر والأخرى
بالرجم الكبير

(5) وحاكورة تعرف بأم رجم وأرض تعرف بالبستان والذي وقفه العبد الفقير
الى الله تعالى

(6) الأمير فارس الدين البكى الساقى المنصورى العادلى منشئ هذه العمارة وهى

(7) جميع بستان الحنّانة المجاور لمدينة طبرية وبحيرتها وحدود ذلك مبينة
بكتابى الوقف

(8) فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ

... These are the sites founded as waqf for the benefit of the shrine of Lady Sukaina according to the decision of the court, viz., two faddans of Tiberias land out of a property containing thirty faddans in all, two pieces of land each known as al-Ḥarithiyya, the land known as al-Minbar, the land known as Bustān al-Qassīs, the garden known as al-Qaṣīl, two gardens in the neighbourhood of this blessed shrine, the garden Karm Dār Masrūr, two pieces of land, one known as al-Bi'r, and the other as ar-Rujm al-Kabīr, a garden known as Umm Rujm, a land known as al-Bustān; and the one who made them a waqf was the servant yearning for God the Exalted, the Amir Fāris ad-dīn Ilbakī, the cup-bearer, (the officer) of (al-Malik) al-Manṣūr and (al-Malik) al-ʿAdil, founder of this building, (the waqf) consisting of the whole of the Bustān al-Ḥannānah, in the vicinity of the town of Tiberias and its lake. The boundaries of this are made clear in the two waqf deeds. 'But he who alters it after that he has heard it—

the sin thereof shall be upon those who alter it; verily God doth hear and know' (Qur'ān II. 177).

The main interest of this inscription is of course of a topographical nature. An investigation conducted on the spot showed that some of these place-names are still known at Tiberias; all identified sites are either within the present city walls, or at a distance not exceeding 2 kms. from the centre of the town. *Al-Ḥarithiyyah* (= track of ploughed land) is a plot of land below the so-called *Qaṣr bint al-Malik*, between the latter and the wadi immediately to the south. *Al-Minbar* (= the pulpit) is near the sea-shore, to the south of the new Government School. *Al-Qaṣile*, an open space opposite and north of the Governorate, serves to-day as a playground, especially for football. The property known to-day as *Bustān al-Ḥannāneh* (= artificially watered garden) or *Ḥannānet al-Qassīs*, cannot be identical with the one mentioned in the inscription, as the latter—if I understand rightly—refers to a garden in which the shrine was situated, whereas the *Bustān al-Ḥannāneh* indicated to me by two natives of Tiberias, a shaikh and a broker in lands, was to the north of the town, about a quarter of an hour's walk from the Hotel Tiberias. The garden pointed out to me as *Bustān al-Qassīs* (= garden of the priest) is evidently modern, the plot of land now so called owing its name to the Scottish Missionary Station. There are several places called *al-Bi'r* (= the well) or *al-Bustān* (= the garden), so that in the absence of more specific details, the places under reference could not be identified.

There is nothing to indicate the exact date of this inscription.

It should be assumed a priori that the two inscriptions are not contemporary, Ilbakī being styled in one as al-ʿĀdilī al-Manṣūrī and in the other as al-Manṣūrī al-ʿĀdilī. The fact that in the first inscription, dated within the reign of al-Malik al-ʿĀdil Kitbughā, the *relatif d'appartenance* al-ʿĀdilī precedes al-Manṣūrī, suggests that the first relative indicates the reigning sultan,¹ and consequently that the second inscription was made under one of the two sultans, called al-Malik al-Manṣūr, who reigned during Ilbakī's lifetime, viz. either Qalāūn or Lājīn. Qalāūn is ruled out, as Ilbakī calls himself in the inscription 'founder of this building' which proves that it was written at least five years after Qalāūn's death, and that the possibility of al-Malik al-Manṣūr referring to Qalāūn and al-Malik al-ʿĀdil to Ṣalāmish need not be considered.

¹ Similar cases in van Berchem, *Inscriptions Arabes de Syrie*, pp. 466, 484; 'Arabische Inschriften aus Syrien' (in *Mitteilungen und Nachrichten des Deutschen Palästina-Vereins*, 1903, p. 46); Sobernheim, *Baalbek in islamischer Zeit*, No. X, p. 19; cf. van Berchem, 'Notes III' (in *Journal Asiatique*, 1904, p. 36), but Yalbughā was called an-Nāṣirī al-Ashrafi on a lamp made under al-Ashraf Shaʿbān (Wiet, *Lampes*, p. 174, no. 117) and Asandamur was called al-Manṣūrī al-Ashrafi on a coffin made under al-Ashraf Khalīl (Jaʿfar al-Ḥasanī, *Dalīl*, p. 41).

Lājīn seems to be equally ruled out, as Ilbakī fled on the former's accession to the throne and returned only after Lājīn's death. Therefore we shall have to conclude that in cases where there are several *relatifs d'appartenance* their sequence does not necessarily indicate which of them refers to the reigning Sultan, and consequently that in the case under discussion, both inscriptions have been made under Kitbughā.

BIOGRAPHY OF ILBAKĪ^{1 2}

Fāris ad-dīn Ilbakī b. 'Abdallāh az-Zāhirī,³ the cup-bearer, dubbed amir under Baybars, held many important offices up to the time of his imprisonment by his master. Qalāūn set him free and appointed him Governor of Safad, a post he held until Lājīn's accession ten years later. Having ill-treated Lājīn while in Safad, Ilbakī fled to Ghāzān (697) whose service he entered. On his return to Syria (699) he was favourably treated by the Sultan, who appointed him Governor of Hims in 700, which office he retained until his death on 8th Dhu-l-Qa'da 702 (24 June 1303).

'ARĀQ AL-MANSHIYYEH

Ruined shrine to the north of the village, marked on the P. E. F. Map (1 : 63,360) Sheet XX. H.v. *Sh. Ahmed el 'Areinī*.

4

FOUNDER'S TEXT, 717 A.H. Slab of limestone embedded in the northern wall of the shrine to the left of the entrance door. Dimensions within the frame measured on squeeze, 40 cms. × 51–2 cms. Elegant provincial mamluk *naskhi*.

¹ Abu-l-Fidā', ed. Reiske, Vol. V, pp. 132, 140, 164, 166, 176, 190, ed. Constantinople, IV, pp. 36, l. 16; 38, l. 5 b (from bottom); 44, l. ult.; 45, l. 14; 47–8, 51, l. ult.; Zetterstéen, *Beiträge*, pp. 47, ll. 9, 17, 19; 48, ll. 2, 25; 55, l. 16; 79, l. 14; 80, l. 9; Mufaḍḍal, ed. Blochet, pp. 438 and n. 1, 444, 455, n. 2, 470, n. 1, 490, n. 1; Ibn Ḥabīb, pp. 295, 298; Quatremère, *SM*, II b, pp. 222 f.; Ibn Ḥajar, *Durar*, s.v. (MS. Br. Mus. Or. 3043, fo. 76^r); Ibn Taghribirdī, *Manhal*, s.v. (MS. Paris, Ar. 2069, fo. 8^r); Weil, IV, 234, 236.

² In Zetterstéen, l.c., p. 47, l. 9; 80, l. 9, this name is spelt الألبكى; in Ibn Ḥabīb, p. 295 البكى; In Ibn Ḥajar, l.c. البكى; Blochet, l.c., p. 438, n. 1, remarked that the Persian spelling of this name gives the full form, namely ایل بیکی, the name meaning 'très puissant', van Berchem (*MCL.A.*, *Jérusalem, Ville*, p. 267, n. 6) explained it as *le prince du pays*.

³ Not to be confounded with Fāris ad-dīn Ilbakī b. Quṭlūmalak b. 'Abdallāh, Governor of Gaza, and its hinterland (نائب السلطنة بالأعمال الساحلية والبلدية ونائب غزة), who flourished half a century later, cf. Mujir ad-dīn, *al-Uns al-jalīl*, II, p. 390, l. 10 b.

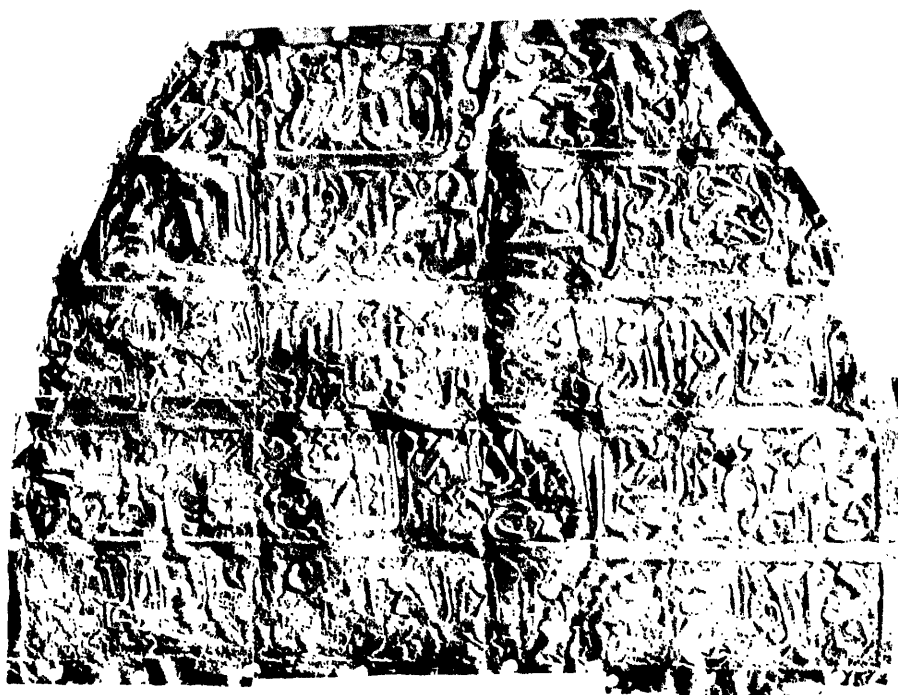


FIG. 1. Nablus. Shaikh Budrān. 672 A.H.

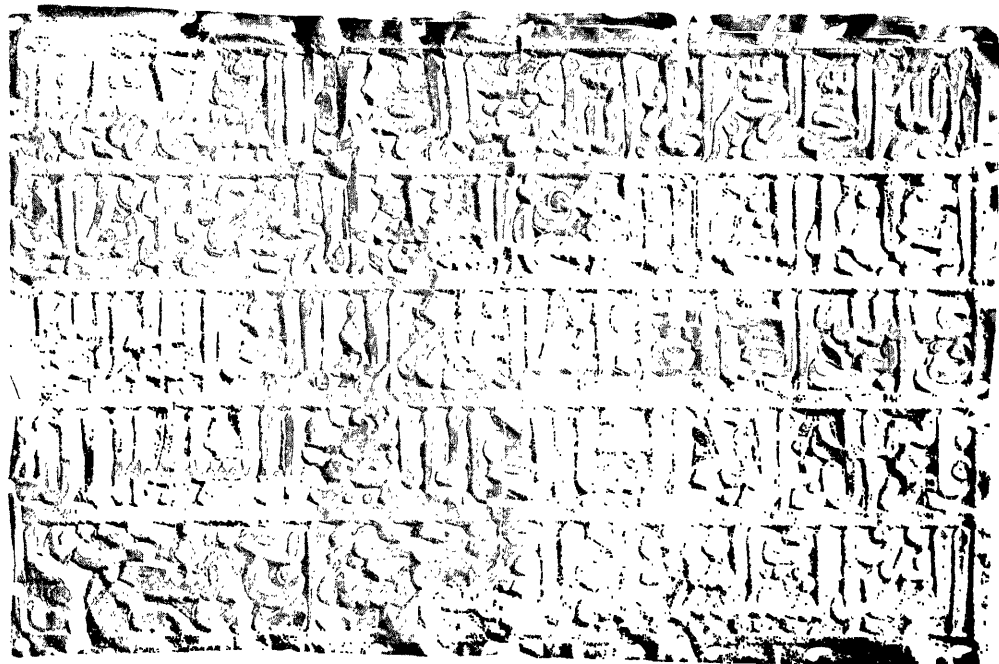


FIG. 2. Tiberias. Sitt Sukaina. 694 A.H.

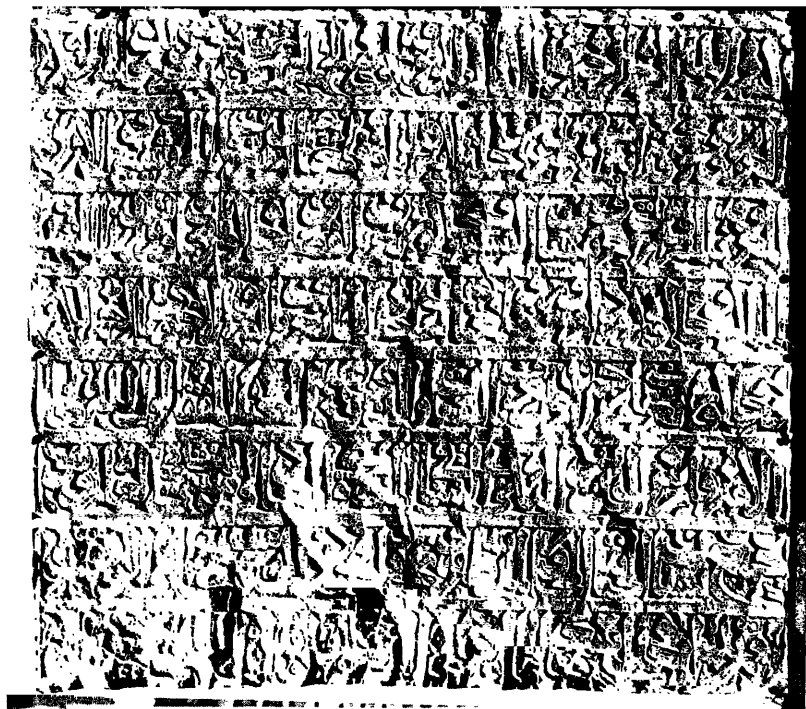


FIG. 3. Tiberias. Sitt Sukaina. 694-696 A.H.

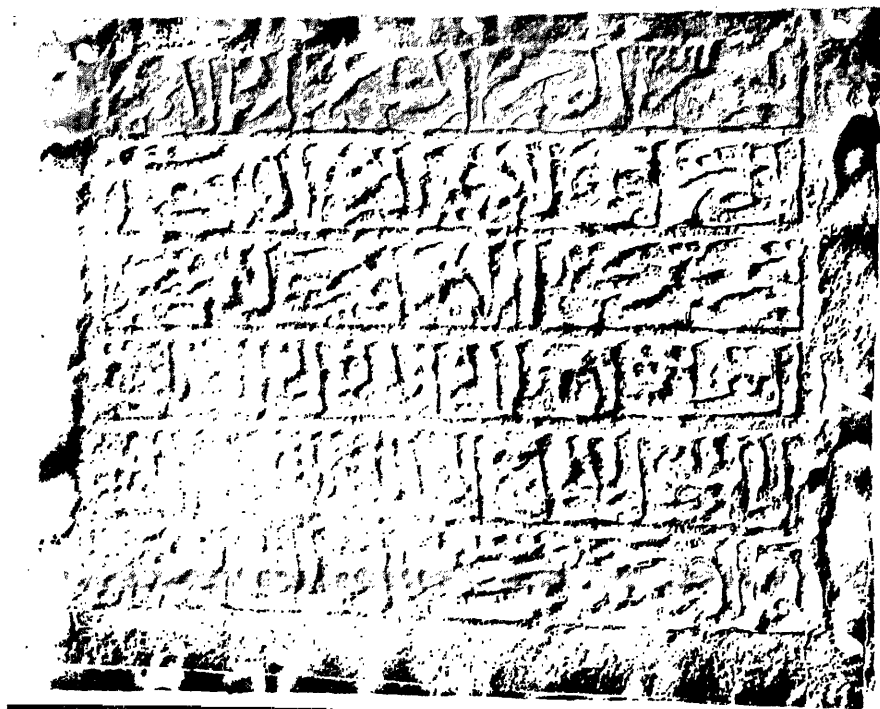


FIG. 4. 'Arāq al-Manshiyyeh: Sh. Aḥmad al-'Arainī. 717 A.H.

Diacritical points almost throughout, a few differentiating signs and filling ornaments partly disguised as vowel-signs. Unpublished; cf. Plate XXXII, 4.

(1) بِسْمِ (1) الرَّحْمَنِ الرَّحِيمِ تَبَارَكَ الَّذِي

(2) إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ

(3) تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلَ لَكَ قُصُورًا

(4) أَمْرٍ بِإِنْشَاءِ هَذَا الْخَانِ الْمُبَارَكِ الْعَبْدِ الْفَقِيرِ

(5) إِلَى اللَّهِ تَعَالَى الْحَاجِّ أَلْ مَلِكِ أَحَدِ الْأَمْراءِ بِالْديَارِ الْمَصْرِيةِ

(6) وَذَلِكَ فِي سَنَةِ سَبْعَةِ عَشَرَ وَسَبْعِمِائَةٍ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَسَلَّم

... Qur'an XXV. 11 ... Ordered to build this blessed caravanserai the servant yearning for God, the Exalted, the pilgrim Almalik, one of the amirs in the province of Egypt. This was done in the year 717 (began 16 March 1317) ...

A glance at the ruin shows that the inscription, made to commemorate the erection of a khan, is not in situ. Erected on the top of a mound accessible only by means of a steep path, neither suitable nor wide enough for a caravanserai, the present shrine could never have formed part of such a building, nor could it have been built over the ruins of one. No trace of a khan was found in the village of 'Arāq al-Manshiyyeh, although the latter is situated on the very important road leading from Gaza to Kerak via Bait Jibrin and Hebron. The post stations of this road are well known from various contemporary sources and as 'Arāq al-Manshiyyeh is not mentioned in any one of them I venture to suggest that the above inscription refers to a caravanserai that once existed in the now abandoned Umm al-Laquis, which, in the Middle Ages, was the nearest post station to 'Arāq al-Manshiyyeh.

Our inscription furnishes us with an additional detail of Almalik's biography.¹ It has hitherto always been assumed that he made only one pilgrimage to Mecca, viz. in 728, and van Berchem pointed this out as the reason why Almalik is not called *hājj* in his inscription in Cairo, dated 719. But our present text, written about ten years before Almalik met Ibn Baṭṭūṭa in Mecca, shows that he must have made an earlier pilgrimage prior to the end of the year 716.

L. A. M.

¹ Almalik's biography and the reasons for transcribing his name Almalik and not Yl-malak will be found in my *Saracenic Heraldry*, chap. Armorial Roll, s.v.

A MEDIEVAL ARABIC DESCRIPTION OF THE HARAM OF JERUSALEM . . . . .	44, 74

THE first volume of the encyclopaedia *Masālik al-abṣār* by Aḥmad b. Faḍl-Allāh al-ʿUmarī contains descriptions of many important buildings, religious and otherwise, erected before the middle of the fourteenth century. Among others there is a detailed description of the Haram in Jerusalem, to a great extent copied from the *Silsilat al-ʿasjad fi šifat aṣ-ṣakhra wa-l-masjid*¹ by the vizier Tāj ad-dīn Abu-l-Faḍā'il Aḥmad b. Amīn al-Mulk and added to from his own observations, made either during several journeys from Cairo to Damascus, or, what is more probable, during his 'small' pilgrimage.² As the information contained therein seems to be worthy of being made known to a wider public, an English translation has been attempted, and in order to preserve the character of the original it has been made as literal as possible. All technical terms and words with regard to the translation of which there is any doubt have been accompanied by their Arabic equivalents transcribed within brackets. The translation has been based on Ahmad Zeki Pasha's edition, Cairo, 1924, p. 140 ff., and checked with the manuscript of Oxford (Bodl. MS. Pococke 191).

(140).³ We will begin with the description of the Noble Rock and the structure surrounding it, and say:

The blessed BUILDING stands in a court paved with polished (*maṣqūl*) flag-stones; it is 18 ells in height, and above this rises the tambour (*kursiyy al-qubbah*) 10 and $\frac{1}{4}$ ells high, with a circumference of 103 and $\frac{3}{8}$ ells. The drum wall is pierced with 16 gilded glass windows, covered externally with gratings. (The whole building) is octagonal in shape. Each side of the octagon (*tathmīnah*)⁴ is 29 and $\frac{3}{8}$ ells long. On the outside it is covered with white, veined (*mushajjar*) marble to a height of seven ells. Above it, reaching as far as the rain-water spouts, that is, to a height of seven ells, the entire

¹ Mujīr ad-dīn, *al-Uns al-jalīl*, p. 378, l. 13 ff. quoted it under the slightly different title of *Al-ʿasjad fi šifat al-aṣṣā wa-l-masjid* by Tāj ad-dīn Aḥmad, son of the vizier Amīn ad-dīn Abū Muḥammad ʿAbdallāh, the Hanafi. Tāj ad-dīn (†755) was a contemporary of the author of *Masālik*.

² Šafadī, *A'yān* s.v. (MS. Berlin, Codex Wetzstein, II, 298, fo. 20^v, l. 4) mentions that when the plague made its appearance in Damascus, Ibn Faḍl-Allāh intended to make the pilgrimage to Mecca, but changed his mind and went to Jerusalem, where his wife died. In Dhu-l-Ḥijja 745 he visited Hebron, *Masālik*, p. 170, l. 3 from bottom.

³ The numbers indicate the pages of the Cairo edition.

⁴ This word is used *promiscue* for 'octagon', 'side of an octagon', and 'the octagonal space between the wall and first row of columns', or 'between the first and the second rows of columns'.

surface is covered with gilded, veined mosaics of various designs. Each side of the octagon has 7 windows, 2 blind lateral ones, and 5 of glass, provided on the outer side with iron gratings. Above the rain-water spouts rises a (parapet) wall, 4 ells in height, covered with mosaics, as described above. On each side of the octagon are places for 13 niches (*mihrāb*). The building has four doors: the door to the South is 6 and $\frac{1}{4}$ ells high, and 3 and $\frac{1}{2}$ and $\frac{1}{8}$ ells wide. In front of it, outside, is a portico covered with white and veined marbles. It runs in an east-westerly direction, and is 21 and $\frac{1}{2}$ ells long, and 4 wide, and has a flat, painted ceiling. The centre, which faces the door, is spanned by an arch, covered with gilt mosaics and supported by eight marble columns, of which the two at the ends are crow-coloured (*ghurābiyy*), four myrtle-green, and two speckled red and white (*shaḥm wa-laḥm*). Between the crow-coloured and the green column is a MARBLE BASIN,¹ 1 and $\frac{1}{8}$ ells in diameter, decorated on the outside with reliefs. The water drains from the rain-water spouts into this basin.

(141). The doorway mentioned above has two wings plated with yellow copper in relief work. On entering, one walks between wooden railings (*darābzīn*), $\frac{2}{3}$ of an ell high, which are to be found only at the head of the first side of the octagon. The space measured from the inner edge of the threshold of this door and the columns, of which mention will now be made, is eight and $\frac{2}{3}$ ells. Above the columns, at a height of 15 ells, a flat ceiling painted in various colours, is borne on the wall of the Dome of the Rock.² Inside the octagonal walk the columns and the wall are wholly encased in marble, without mosaics, with much (?) carved and gilded marble, about one ell (high).

The ceiling of each of the sides of the octagon is carried on two piers, encased in veined and beautifully coloured marble. Each of these piers measures eleven and $\frac{2}{3}$ ells in circumference and eight and $\frac{2}{3}$ ells in height. The side which faces the Rock has two angles. With each pier are two columns, one speckled red and white, the other myrtle-green. The distance between each pair of columns is five ells, and the girth of each column is two and $\frac{2}{3}$ ells. Its height above the bases of the columns is six and $\frac{1}{2}$ ells; above it there are tie-beams (*basātil*) encased with yellow copper in relief and gilded over the reliefs. Above the tie-beams rise arches with beautifully gilded mosaics.

This first octagon consists of eight pillars and sixteen columns. Of these, ten are white and blue, three myrtle green, and three speckled red and white.

¹ Which has since disappeared.

² The Author, as many others, often uses the word *ṣakhra* (=Rock) for *qubbat aṣ-ṣakhra* (=Dome of the Rock) or *binā' aṣ-ṣakhra* (=the structure surrounding the Rock). This is tacitly put right in the following pages.

The distance from the face of the bases of these columns to the second octagon¹ is ten ells. Thereon rests a ceiling with gilded 'dishes' (*maqālī*). Its height is equal to that of the other ceiling. Because of the dusting of the ceiling the 'dishes' are fixed in place without nails. The roof covered with lead is five ells above the inner ceiling. At the border of this octagon¹ a balustrade² runs round the full extent of the dome. The dome rests on four square piers, which, (142) like the former, are encased in marble. Between each pair of piers there are three columns of speckled red and white, and myrtle-green marbles. Above them rise arches, covered on both sides with gilt mosaics, and on the soffits (*al-bāṭin*) with white and black marble. The dome is carried in all by twelve columns, seven of which are myrtle-green, and five speckled red and white.

He said: I have measured one of these columns; it was speckled red and white. Its girth was three and $\frac{1}{2}$ ells, and its height above the bases of the columns seven and $\frac{2}{3}$ ells.

From the apex of the gilt wooden dome to the outer surface of the Noble Rock it is 47 ells, and from the outer surface of the Rock to the floor of the cave six ells. From the outer surface of the wooden dome to the second lead-covered dome it is one and a half ells.

He said: I have measured the girth of the tambour supporting the dome on columns and piers, and it was 103 ells.

Description of the IRON SCREEN between the columns and piers. It has four doors; the North door is locked, the remaining three are open. The South door is gained by ascending two steps. From the inner edge of the threshold of this door to the face of the Rock the distance is 4 and $\frac{1}{2}$ and $\frac{1}{4}$ ells. The part of the Rock on this side is encased in coloured marble to a height of 2 ells. The Rock is enclosed on all sides by a carved wooden railing. Its circumference is 74 ells. At the end of this marble-clad Rock, on the north-western side, there lies a small stone, borne on six small columns. It was said that it was the footprint of the Prophet, may God bless him and give him peace, left on the night of his ascent to heaven. Opposite the said foot (-print) there is a mirror of seven metals, called the 'Buckler of Ḥamza'.³ It is supported on three fine columns, two of which are twisted (*rūḥān fī jasad*).

(143). The height of the iron screen is 4 and $\frac{2}{3}$ ells. Over it stretches a

¹ This is in reality not an octagon, but a circle.

² It is evident from the description that the gallery between the tambour and the dome is meant.

³ This is a very interesting confirmation of Clermont-Ganneau's theory (*Archaeological Researches in Palestine*, I, p. 220), since accepted by everybody, that the 'buckler' was in reality a mirror. On the other hand his statement (*ibid.*, p. 219 n.) that Ibn Baṭṭūṭa was the earliest author to mention the 'buckler' must be revised.

longish panel of painted wood. Above the panelling iron candlesticks are ranged.

The niche in which the prayer-leader of the Dome of the Rock prays lies to the right as one enters from the South gate, on the inside of the wooden railing mentioned above. Opposite the prayer-niche lies the entrance-door to the CAVE of the Noble Rock, spanned by an arch of fine marble, supported on two pillars like wax-candles (*sham'iyy*). Fourteen steps lead down into the Cave, the interior of which measures 10 ells in length east-west, and 7 and $\frac{1}{2}$ ells in width north-south.

The entire floor of the Dome of the Rock and of the Cave is covered with marble flags.

In the interior of the said Cave there are two prayer-niches, one to the right, and one to the left. Each of the prayer-niches is flanked by two fine marble columns. In front of the right-hand prayer-niche there is a bench called 'Place of al-Khidr' (i.e. the prophet Elijah). The length of this bench from east to west is 1 and $\frac{2}{3}$ ells, and from south to north 2 and $\frac{1}{4}$ ells. Opposite the bench there is a marble column which reaches to the ceiling, and a diagonally placed column which leans against the wall of the cave. In the northern angle of the cave there is a bench, cut in the rock, called 'Place of the Friend' (i.e. Abraham). Its depth from south to north is 1 and $\frac{1}{2}$ ells; from east to west 1 and $\frac{1}{4}$ ells.

THE EAST GATE of the Dome of the Rock consists of two doors, one within the other. The outer door was made to protect the inner against rain and snow. The doorway is covered with marble. The space between the two doors is 4 and $\frac{1}{4}$ ells in width, and the portico 12 and $\frac{1}{2}$ ells in length.

To the right, as one leaves, there is a room for the gate-keeper; in it is a niche carried by three beautiful columns. To the left, as one leaves, there is a room for the candles, carried on four myrtle-green and blue columns.

(144). The vaulted ceiling between the doors is covered with gilded mosaics. From the threshold of the second door to the columns it is 7 and $\frac{2}{3}$ ells. This gateway carries a flat roof.

From the outer face of the columns to the iron screen there are 11 ells. From the inside of the iron screen to the wooden railing which protects the Rock are 4 and $\frac{1}{4}$ ells. And from the edge of this eastern gate, to the left as one enters, there stand, at a distance of 9 ells, in a southerly direction, two myrtle-green columns. Over them a gilded *duqaisiyy* through which one ascends the roof of the Dome of the Rock, and the dome.

THE NORTH GATE is called the Gate of Paradise. Like the East Gate it has a portico. It is also of the same structure, and shows the same decoration.

Between the two pillars, in front of the gate, inside the gilded wooden railing, there stands a beautiful prayer-niche to indicate the black marble slab at which the people pray. This marble slab was long ago lost and replaced by a slab of green marble. And the people worship and pray there(at).

THE WEST GATE has a portico, like the East gate and the North Gate. The distance between the octagons of the Dome of the Rock from the inside is the same as that from the North Gate (to the Rock), less the distance from the iron screen to the wooden railing of the Dome of the Rock, namely 6 and $\frac{3}{4}$ ells. So much for the description of the Rock and of the octagonal structure surrounding it.

THE COURT surrounding the structure is paved in its entirety with splendid polished flagstones. Its length North and South is 229 ells. Its width East and West is 223 and $\frac{1}{2}$ ells. (145). And the distance between the portico to the South of the South door of the Dome of the Rock and the top step of the flight of steps leading to the Mosque, is 53 ells; and from the top step to the threshold of the Mosque it is 150 and $\frac{1}{2}$ and $\frac{1}{4}$ ells.

At the head of this flight of steps there are four ARCHES which are carried on three columns and two masonry piers. Of these, two columns are of red flint,¹ the one in the centre of white marble with a square recess.

History books say that a prayer offered up at this spot is answered.

To the East of these arches, at a distance of 40 ells, there are similar arches with two myrtle-green columns. And between these two arches, at the lower level of the Haram, there is a large platform (*suffah*) called the 'Ramp of the Seven Steps'. This platform is said to be the trysting-place of the pious and the pilgrims by night, who kneel down upon it in prayer.

At the side of the first of the arches mentioned above, there is a painted PRAYER-NICHE flanked on either side by a fine marble column. In its western supporting-pier there are two marble cupolas, one above the other, each of them formed of a single piece, called the 'Dome of the Balance' (*qubbat al-mīzān*), carried on 12 columns of marble speckled red and white, and resting on 'waxen' bases. The cupola thereon resembles the cupola mentioned, 8 and $\frac{3}{4}$ ells in height. The lower column is 2 and $\frac{1}{4}$ ells high, the upper 1 and $\frac{1}{2}$ and $\frac{1}{4}$ ells. The cupola is also known under the name of 'Dome of the Secret Discourse.'

In the south-western corner of the Court there is a place known under the name of the MU'AZZAMIYYAH SCHOOL. Its external length is 34 ells, and its width from South to North 7 ells. It has two doors which open to the North.

¹ Mr. E. T. Richmond suggests that here (and also on page 50) صوان is a textual error for الاسواني (= الاسوانى) i.e. the granite of Assuan.

At both sides of them stand three marble columns, each column consisting of four tiny twisted (*arba'ah fī jasad wāḥid*) and ringed (*malfūfah mutha'banah*) columns.¹ Adjoining them are two fine columns. The height of the building measured from the ground of the court of the Dome of the Rock is 9 ells. Through the two above-mentioned doors one enters a hall, whose length is 18 and $\frac{1}{2}$ ells, and the width 6 ells, and which has a gilded Syrian ceiling of 13 square (ells). In its South façade there are three windows which look on to the Haram and the Gates of the Mosque.

On its western side is a domed room on arches. The South, North, and West sides have three windows each. On its eastern² side an entrance-door from the above-mentioned hall, and a window giving on to this hall. On its eastern side there is a domed room more beautiful than the other. It serves as a living-room for the Imām and for the locum tenens, and as a store-room for oil.

Al-Malik al-Mu'azzam provided a single Imām for this school to recite the five prayers. He also provided 25 men from among the students of grammar, and a Shaikh, on condition that they be Hanafis and pupils of his school outside the Haram. For the benefit of this institution he endowed a village, called Bait Liqīā, in the Jerusalem district, as waqf. On its ceiling it is recorded that in the year 608³ he was engaged in erecting the building. In front of the northern window-gratings in the West dome of this hall, at a distance of about 5 ells, there is a vaulted passage with 17 steps, each step 1 ell in width, through which one descends into the lower part of the Haram. In front of the eastern dome of this hall there is a bench with a carved marble slab, which serves as a clock to tell the hours of the day. Its length from east to west is 2 and $\frac{2}{3}$ ells, its depth 1 and $\frac{1}{3}$ ells, and its height 1 and $\frac{1}{2}$ ells.

(147). Opposite this school, in the East corner of the court, there stands a beautiful domed chamber, whitened on the outside as a CELL for one of the PROFESSORS of the Haram. The door of the cell faces north. All three sides have a window each, giving on to the Haram.

At the West and North wall of this court there are TWO PLATFORMS, one of which is spanned by a dome in the West, the other by a dome in the North. Over it, a roof resting on two marble columns on which the prayer-leaders say the five prayers.

¹ Little is left to-day of the original façade of which a photograph had been published by Wilson, *Ordnance Survey of Jerusalem*, Pl. 5b; Courtellemont, *Jérusalem*, p. 48; and a drawing by Max van Berchem, *Matériaux pour un Corpus Inscriptionum Arabicarum, Jérusalem, Haram*, No. 155, p. 61, fig. 11. Cf. also Schick, *Tempelplatz*, p. 26.

² In the Cairo edition, by mistake: *western*.

³ A.D. 1211-12. In the inscription published by van Berchem l.c., p. 61 ff. a different date is given, namely 604 (1207-8), recorded also by Mujir ad-dīn, l.c., p. 386, l. 5.

From the threshold of the East door to the flight of steps—the end of the paved court of the Dome of the Rock in an easterly direction—it is 76 ells.

At the top of this flight of steps there are five arches spanned over four columns and two pillars, at the south and north sides of which there are two CELLS, intended for the poor who live, pray and meditate in the Haram. The arch of this arcade is 10 ells high, being the same height as the arches over the other (flights of) steps. There remain three arches which are open and through which one reaches the flight of steps called the BURĀQ STEPS. There are 36 steps.

Between the first step of this flight of steps to the east wall it is 156 and $\frac{1}{3}$ ells.

It is 5 and $\frac{1}{2}$ and $\frac{1}{4}$ ells from the outer door of the east entrance to the DOME OF THE CHAIN. This dome is carried on 12¹ columns, myrtle-green and speckled red and white. The height of the columns above their bases is 3 and $\frac{1}{3}$ and $\frac{1}{4}$ and $\frac{1}{8}$ ells. The height of its roof, which is flat and covered with lead, is 8 ells.

(148). The entire intermediate space between the columns is left open² (*makhrūq*). Between the columns there are supports (*muttakāyah*) of smoothly polished flint, only a hand's breadth (in height). The length of each of these (supporting pieces) is 4 and $\frac{1}{2}$ ells, and the width between the two columns of the prayer-niche 5 ells. The prayer-niche is lined with coloured marble. At both sides of the prayer-niche there are two columns of white marble. Above these columns there are arches covered with gilded and green varicoloured mosaics. The height of these arches is 2 $\frac{1}{4}$ ells, their breadth from the prayer-niche to the end is 18 ells. In the interior of this domed chamber there is a dome, carried on six myrtle-green and red columns flecked with white. The space between the columns is 4 ells, the diameter of the dome 8 and $\frac{1}{2}$ ells. Above the columns rise arches set with mosaics. Their height is 4 and $\frac{1}{2}$ ells, and the wooden dome rises above them.

From the north door of the Dome of the Rock, called the Door of Paradise, to the end of the court which surrounds the Dome of the Rock, that is, to the three arches which rest on the two marble columns and the two piers, it is 108 ells. (149). Through these arcades one goes down eight steps into the Haram. In front of this flight of steps there is a longish flagged walk 5 and $\frac{1}{4}$

¹ In reality there are only eleven.

² In the Arabic original *mahrūq* (burnt down) which does not make sense. The above translation is based on a suggestion made by Omar Eff. Salih al-Barghuti of Jerusalem.

ells wide, which ends in a northerly direction at the Haram gate known under the name of 'The Gate of the Honour of the Prophets'. The length of this walk is 178 ells. This gate, God willing, will be described in the mention of the gates of the Haram.

To the right and to the left of this arcade, at the North end of the court, there are TWO PLATFORMS. Both of them, measured from East to West, are 8 and $\frac{1}{2}$ ells long, and from South to North 2 and $\frac{3}{4}$ ells wide. People pray on both platforms.

Translated by L. A. M.

(To be continued.)

NOTES

The High Commissioner laid the Foundation Stone of the Palestine Archaeological Museum on 19 June 1930.

During the present year excavations have been conducted at the following sites:

Ain Shams (Beth Shemesh) by Dr. Elihu Grant for Haverford College, Pennsylvania.

Baisan (Beth Shean) by Mr. G. M. FitzGerald for the Museum of the University of Pennsylvania, Philadelphia.

Magharat al-Wad (Wadi al-Maghara, near Athlit) (prehistoric cave site) by Miss D. A. E. Garrod for the British School of Archaeology in Jerusalem.

Magharet al-Zuttiyyeh and the *Dolmen field* S.E. of Kerazeh, and N. of Tall Hum by Mr. F. Turville-Petre for the British School of Archaeology in Jerusalem.

Caves on the *Mount of Olives* and at *al-Isawiyyeh* by Dr. E. L. Sukenik for the Hebrew University in Jerusalem.

Tall Bait Mersem by Professors W. F. Albright and M. G. Kyle for the Xenia-Pittsburgh Theological Seminary and the American School of Oriental Research in Jerusalem.

Tall al-Far'a and *Tall al-Ajjul (near Gaza)* by Professor Sir Flinders Petrie, assisted by Mr. Starkey, for the British School of Egyptian Archaeology.

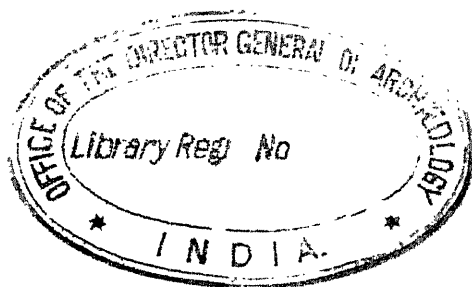
Tall al-Mutasallem (Megiddo) by Mr. P. L. O. Guy for the Oriental Institute of the University of Chicago.

Tall al-Sultan (Old Jericho) by Professor J. Garstang for the Institute of Archaeology, University of Liverpool.

A clearance of the ruins of the Crusaders' Castle at 'Athlit has been begun by the Department of Antiquities, with a view to making records and taking measures for conservation.

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ERRATUM

To the references to the plates in article 'Note on a Cemetery at Karm al-Shaikh' in Vol. I, No. 1, pp. 3-5, three should in each case be added to the number quoted, thus for Plate I read Plate IV, and so on.

A ROCK-CUT TOMB AT NAZARETH

WHILE excavating rock for the purpose of laying the foundations for a private house near the Government Secondary School at Nazareth, and about 250 m. south-west of the Terra Santa Convent, a tomb was discovered. Naim Effendi Makhoul, Inspector of the Department of Antiquities, visited the site on 7 October, 1930. The process of excavation had made a breach in the rock roof of the tomb (*vide* plan and section, p. 54).

The tomb-cave consists of a rectangular chamber barrel-vaulted and cut in the rock. In this chamber was a shaft tomb, and opening from the chamber there were nine loculi in all of which human bones were found. The following objects were recovered:

Tomb No. 1. A glass kohl vessel (Pl. XXXIII. 5), a fragment of chain armour and nine beads.

Tomb No. 2. Nine paste and glass beads.

Tomb No. 3. A Phoenician glass pendant with lion and star carved in relief (Pl. XXXIII. 4); two glass beads, an iron nail, and a small bronze disk.

Tomb No. 4. One iron ring, one bronze ring, and two glass beads.

Tomb No. 5. Twenty-three beads (Pl. XXXIV. 1 right), two miniature blue glass bottles (Pl. XXXIII. 2, 3), a small bronze bell, fragments of a silver ring, and bronze and iron rings and bracelets.

Tomb No. 6. Small bronze and iron fragments.

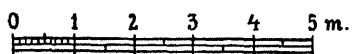
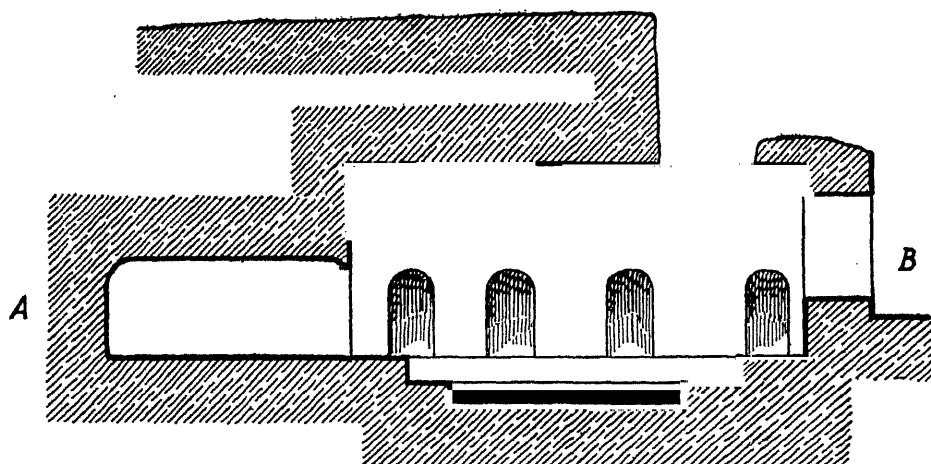
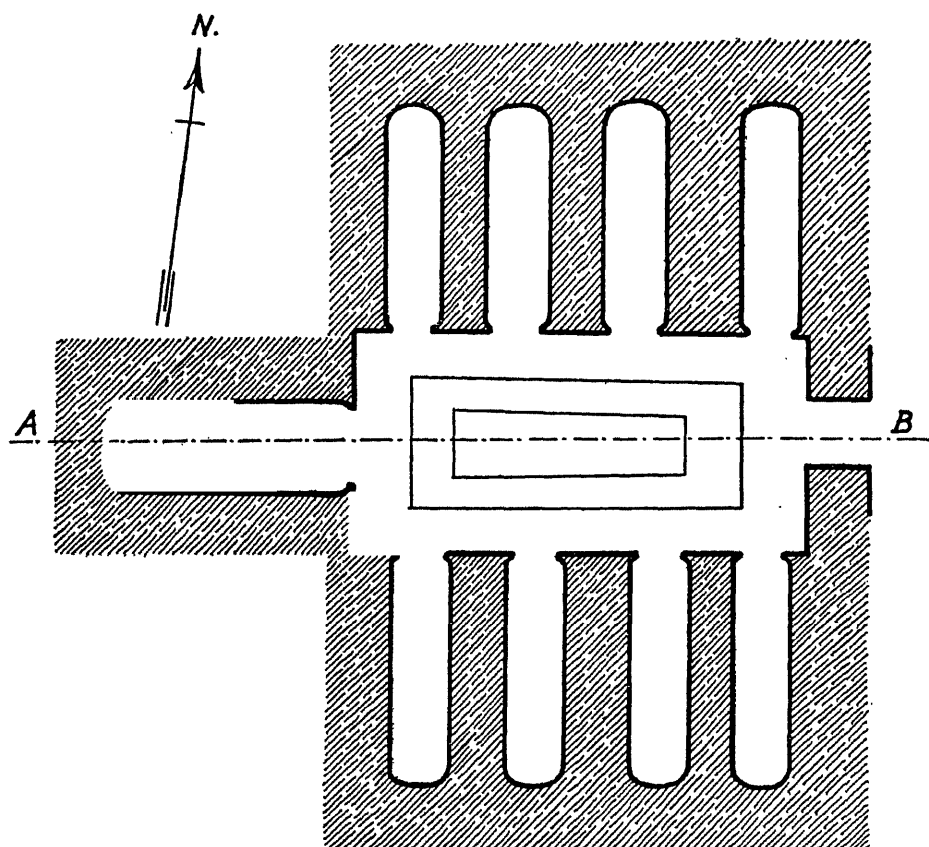
Tomb No. 7. Fifty-eight beads (Pl. XXXIV. 1), bronze and iron fragments, and a small bronze bell.

Tomb No. 8. Eleven glass beads (Pl. XXXIV. 1), a miniature glass bottle, a glass kohl vessel (Pl. XXXIII. 5), and a coarse red juglet without handles (Pl. XXXIV. 2), and bronze and iron fragments.

Tomb No. 9. A glass vessel (Pl. XXXIII. 5, second from left), three beads, and one bronze ring.

Tomb No. 10. Two glass vessels (Pl. XXXIII. 5, third and fourth from left), six Hellenistic lamps (Pl. XXXIV. 2), and iron, glass, and pottery fragments.

E. T. R.

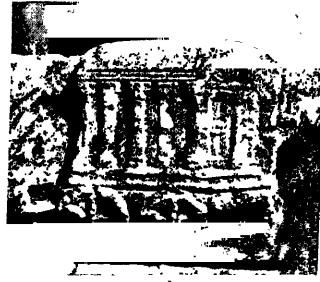


A ROCK-CUT TOMB AT NAZARETH.



1 a

TETRACHM OF THE SECOND
REVOLT (OBVERSE)



1 b

ARCHITECTURAL FRAGMENT FROM
CAPERNAUM SYNAGOGUE



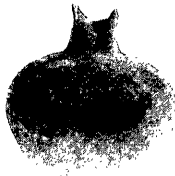
2



3



4

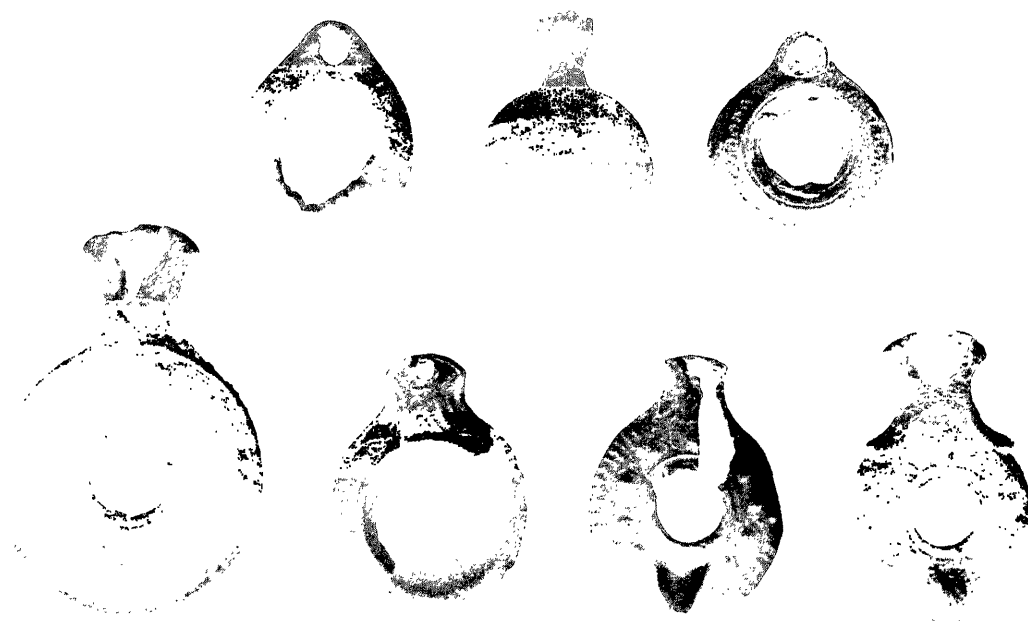


5

A ROCK-CUT TOMB AT NAZARETH



1



2

A ROCK-CUT TOMB AT NAZARETH

A HOARD OF BYZANTINE COINS

THREE hundred and twenty-five Byzantine *folles* were discovered on 11 February, 1928, at Khirbat Dubel on Mount Carmel; they were delivered to the Department of Antiquities by the finders, who stated that the coins had been found lying loose in a heap of small rough stones which were being removed from the surface of the ground to prepare it for cultivation. No jar or fragments of pottery were found near the coins. The coins range from Anastasius I to Heraclius,¹ the majority being of Justin I and of Justinian, from the mint of Constantinople. The latest coin in the hoard is dated year 2 of Heraclius (=A.D. 611-12). The hoard is, therefore, likely to have been abandoned not long after that date, perhaps at the time of the Persian invasion.

Of the coins struck at Antioch, none bear the mint name in the form: ΘΥΠΟΛΣ.² There is only one coin of Justin II. Some of the coins of Justin I, and of Justinian, show faint traces of restriking; these are generally thinner and on slightly broader flans. The coins of Justinian struck at Constantinople with officina marks: Α, Β, Γ, and Δ, have, on their reverses, a star l. and a cross r.; but the coins with: Ε have stars, l. and r., or crosses, l. and r., or a cross or a star l. and a crescent r. With this exception, no definite combinations of crosses, stars, or crescents seem to be associated with particular mints or officinae. The same applies to the forms in which the stars and the crescents are represented.

On No. 129 in the list of the coins appended, the crescent almost takes the form of a bow. The coins with crescents are not very numerous. It does not appear that the combinations or the forms are capable of being related to the dates of the various issues but they are of interest from the point of view of their origin and possible significance. It has been shown that 'The Byzantine coinage in its choice of types follows the custom of earlier kings and Emperors, its types being in the main either Imperial or religious'.³ The cross is sometimes found on late Roman coins, while stars and crescents occur as symbols and occasionally as the main type on Roman coins of most periods.⁴ Though

¹ The principal varieties are published in the *Catalogue of the Imperial Byzantine Coins in the British Museum* (1908), Vol. I.

² Ibid., p. 53, No. 266, &c.

³ Ibid., p. lxxxv.

⁴ A star is found alone as a principal type but the crescent is usually shown with either one star or seven stars. Cf. Bernhart, *Handbuch zur Münzkunde der römischen Kaiserzeit* (1926), Tafel 55, No. 7 and Tafel 54, No. 10, illustrating commemorative coins of Faustina I and Faustina II; the

there is nothing new in the representation of stars and crescents on Byzantine coins, Diehl¹ has shown that Byzantine decorative motifs owe something to direct oriental influences; at the Church of Saint Sophia and in the decoration of other buildings² the cross is represented as taking the principal place among the heavenly bodies which formerly were associated with pagan divinities; so, on the coins, the stars occupying subordinate positions to the cross may have similar religious significance. Also, the star and the crescent were Persian emblems, appearing on Sassanian coins of the period, and their occasional association on Byzantine coins may have reference to events in the struggle between the Byzantine empire and the Persians.³ C. L.

reverse types are, on the first, a single star with legend AETERNITAS, and, on the second, a crescent with seven stars and the legend CONSECRATIO. Stars and crescents are frequently connected with divinities (e.g. the Dioscuri wear caps surmounted by stars; Antinous, after deification, was identified with a star—Hastings, *Enc. of Religion and Ethics*, Vol. IV, p. 532). The following is quoted from Smith, *Dict. of Greek and Roman Antiquities* (1890), Vol. I, p. 140, concerning apotheosis:—‘In the later times of the republic, under the influence of Asianized Greek ideas, many . . . held that . . . the souls . . . of the great and good were divine (Cic. *Legg.* II, 11, 27), and that they ascended to the heavens and the stars (cf. Hor. *Od.* III, 2, 21; Virg. *Aen.* IX. 641).’

¹ *Manuel d'art byzantin*.

² *Ibid.*, p. 165; also p. 127.

³ Cf. *British Museum Catalogue*, p. xxvi, suggesting that these emblems on the obverse of a coin of Heraclius may commemorate his final victory over the Persians.

LIST OF THE COINS

(See also Plates XXXV and XXXVI.)

Anastasius I. A.D. 491-518.

CONSTANTINOPLE.

Nos.

1 Bust r. wearing diadem and military dress; around: DNANASTA
SIVSPPAVG

Reverse:



2-5	The same, but officina	B
6-8	„ „	Г
9-11	„ „	Δ
12-25	„ „	Є
26-32	„ „	(illegible).

(Stars also have forms: * and *)

33 Bust r. as on No. 1; around: D NANAST[ASIY]SPPAYG

ANTIOCH.

Reverse:



Justin I. A.D. 518-527.

CONSTANTINOPLE.

34-36 Bust r. wearing diadem and military dress; around: DNIVSTI NVSPPAVG

Reverse:



37-40	The same, but officina	B
41-43	„ „	Г
44-53	„ „	Δ

Nos.

54-55 The same, but officina €

56-69 „ „ (illegible).

(Cross on l., instead of star, on No. 54; stars sometimes: ✕.)

70 Bust r., as on No. 34; around: DNIVST[] NVSPPAVG

Reverse:



71-72 Bust r., as on No. 34; around: DNIVSTI NVSPPAVG

Reverse:



73-85 The same, but officina B

86-94 „ „ Γ

95-102 „ „ Δ

103-116 „ „ €

117-127 „ „ (illegible).

(On No. 105, pellets below stars; No. 77 double struck, perhaps with cross, instead of star, on r.; stars also have forms ✕ and ✱ on some specimens.)

ANTIOCH.

128 Bust r., as on No. 34; around: DNIVSTINVSPPAVCS

Reverse:



129 Bust r., as on No. 34; around: DNIVSTINVSPPAYCI

Reverse:



Nos.

- 130 The same, but officina Γ, crescent: ∪
 131 Cross above head on *obverse*; inscr. reads: DNIVSTIN YISPPAYCI
 officina illegible; crescent: ∪
 132 Bust r., as on No. 34; around: DNIVSTINVSPPAVCS

Reverse:



- 133 The same, but officina Γ, crescent: C
 134-135 „ „ (illegible) crescent: ∪

NICOMEDIA.

- 136 Bust r., as on No. 34; around: DNIVSTI NVSPPAVG

Reverse:



- 137-138 The same, but officina B
 (*Obverse* inscr. ends PPAV on No. 137, and PPA on No. 138.)
 139-140 Bust r., as on No. 34, but with cross above head; around: DNIVSTI
 NVSPPAVG

Reverse:



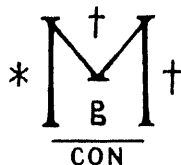
- 141 The same, but officina B
 142 „ „ (illegible).

Justin I and Justinian I. A.D. 527.

CONSTANTINOPLE.

- 143 Bust of Justin I r., as on No. 34; around: DNIVSTINEIV[ST]INIANPPAVG

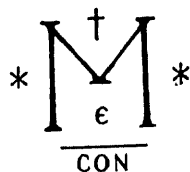
Reverse:



Nos.

- 144 The same, but officina € (Star: ✕).
 145 Bust r. and inscription as on No. 143.

Reverse:



Justinian I. A.D. 527-565.

CONSTANTINOPLE.

- 146-152 Bust r. wearing diadem and military dress; around: DNIVSTINI
 ANVSPPAVG

Reverse:



- 153-164 The same, but officina B (On No. 164, illegible).
 165-169 „ „ „
 170-182 „ „ „
 183-192 „ „ (illegible).

(Obverse inscr. ends PPAV on Nos. 148, 152, 156, 157; it continues round the head without a break on No. 156; it reads: DNIVSTINI ANIVSPPAV on No. 166.

The reverses of Nos. 163 and 164 show, on r., a cross on globe. On some coins the stars are: ✕ or ✕.)

- 193-198 Bust r. and inscription, as on No. 146.

Reverse:



- 199-202 Bust r. and inscription, as on No. 146.

Reverse:

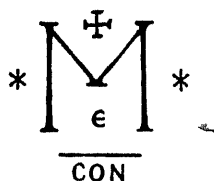


(Cross above head, on obverses of Nos. 200-202.
 Officina illegible on No. 202.)

Nos.

203-207 Bust r. and inscription, as on No. 146.

Reverse:



(Mark of officina and mint name retrograde on No. 205; officina illegible on Nos. 206 and 207.)

208 Bust r., as on No. 146; around: DNIVSTINI AVNSPPAVC (sic.) ANTIOCH.

Reverse:



209	The same, but inscr.:	[D]NIVSTINI A...PPAVG	officina	Α
210	„	DNIVSTINI AVSPPAVG (sic)	„	Γ
211	„	DNIVSTINI ANVSPPAVG	„	Δ
212	„	PNIYSTINIANYSPPA . CS	„	Δ

(on reverse, long cross.)

213 Bust r., as on No. 146; around: DNIVSTI--SPPAVG

Reverse:



(Cross above absent or obliterated; officina illegible.)

214-224 Bust r. and inscription, as on No. 146.

Reverse:



225-227	The same, but officina	Β
228-231	„	Γ
232-233	„	Δ
234	„	(illegible).

Nos.

(*Obverse* inscr. reads: DNIVSTINI AVNSPPAYC on No. 224;
Obverse inscr. reads: DNISTINI . VSPPAYS on No. 231;
 and ends: AV on No. 215; the *reverses* of Nos. 214, 216, 231, and 232
 have long crosses.)

NICOMEDIA.

- 235 Bust facing in military dress; r. hand holding cross on globe; in field r., a
 cross; around: DNIVSTINI ANVSPPAVI.

Reverse:



(Same *obverse* die as *B.M.C.*, Pl. VII, No. 3.)

- 236-237 Bust r., as on No. 146; around: DNIVSTINIANVSPPAVG

Reverse:



(Cross above absent or obliterated.)

- 238 Bust r., as on No. 146 but with cross above forehead; around: --I[A]NVSPPAVG

Reverse:



- 239-240 Bust r., as on No. 146; around:

DNIVSTINIA NVSPNVG (*sic*) on (No. 239).

- - NIANVSPA VG (on No. 240).

Reverse:



Nos.

Justin II. A.D. 565-578.

ANTIOCH.

- 241 Justin II and Sophia seated to front on throne, each holding sceptre; between them cross on globe; around: VTHN - -

Reverse:



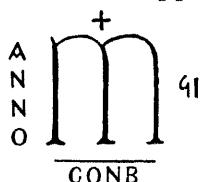
(Year 7 = A.D. 571/2.)

Tiberius II. A.D. 574-582.

CONSTANTINOPLE.

- 242 Bust facing, wearing crown having cross above and consular dress; in l. hand, sceptre with cross; in r., mappa; around: ΘMTIBCO NTANTPPAV

Reverse:



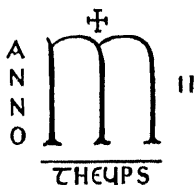
The following (Nos. 243-246) differ only in inscriptions, officinae and dates, as shown:

243	ΘMTIBCON TANTPPA	CONΓ	year: 91
244	(<i>inscr.</i> obscure.)	CONΔ	„ „
245	ΘMTIB - TANTPPAVC	CONE	„ „
	(Sceptre with small banner?)		9
246	ΔITECONS TA - - PPA	CONΔ	„ 11

ANTIOCH.

- 247 Bust facing, as on No. 242, but plumes instead of cross on crown, and sceptre with eagle; around: ΠITNOC ∞ ΛITANPPIV

Reverse:



The following (Nos. 248-274) differ only as shown:

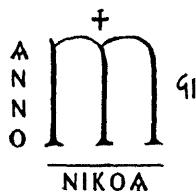
248	- OCI ∞ ∞ ITNTATIPP -	- -	
249	ΘMTINOCT ∞	- -	
250	ΠITATO -	- - AITIPPV	(in ex., THEUPO).
251	- - TINOC ∞	∞ TIANAPPV	year 111
252	(<i>inscr.</i> obscure.)		„ „
253	ΠNTITIA	- - NPPOV	„ „
254	- AITIOC ∞	- - PPV	„ „

Nos.			year	III
255	-- TIOC S	--		
256	ΟΠΙΤΙΤΟ S	ΟΙΤΙΤΑΡΡ	"	"
257	- ΑΙΤΙΤ --		"	"
258	ΟΠΛΙΤΙΟ S	Ω ΙΤΙΤΑΙΤΡΡΥ	"	"
259	ΠΤΑΝ --	Ω ΑΙΤΝΑΡΡΥ	"	II
260	ΟΠΛΙΤΝΟ S	Ω ΝΑΙΤΑΡΡΥ	"	II
261	- -	- ΑΡΡΥ	"	"
262	- - C	ΞΛΟΙΤΑΡΡΥ	"	"
263	ΠΝΑΙΤΝ S	ΛΑΤΑΙΤΑΡΡΥ	"	4
264	ΟΠΛΙΝΟ S	ΛΙΤΝΤΑΡΡΥ	"	"
265	ΩΠΤΙ SCONS	ΤΑΝΤΡΡΥ	"	"
266	ΟΠΙΤΙΝΟ S	Ω ΙΑΤΑ --	"	"
267	- - Ο S	ΙΤΑΙΤΑΡΡΥ	"	4
268	ΠΤΙΒ SCONS	ΤΑΝΤΡΡΥ	"	"
269	Ο - -	Ω ΙΤ . ΤΑΡΡΥ	"	II
270	ΠΙΤΝΟ S	Ω ΙΤΙΑΤΑΡΡΥ	"	"
271	ΩΜΙΤΙ CΟ S	ΣΤΑ - -	"	4II
272	ΠΝΤ - -	Ω ΙΑΤ - -	"	III
273	ΩΜΤΙΒ SCON	ΣΤΑ - -	"	4
274	ΩΜΤΙ CCONS	ΤΑΝΡΡΑΥΙ	"	III

NICOMEDIA.

275 Bust facing, as on No. 242, but sceptre bearing small banner; around:
-- ΤΙΒ S -- ΑΝΤΡΡΑΥ C

Reverse:



276 The same, but inscr.: - - - ΝΤΡΡΑΥ officina B
277 " " - ΟΝΙ ΤΑΝ -- " Δ

Maurice Tiberius. A.D. 582-602.

CONSTANTINOPLE.

278 Bust facing, wearing helmet with cross and military dress; in r. hand, cross on globe; around: ΔΝΤΙΒΕΡ ΜΑΥΡΡΑ

Reverse:



Nos.

The following (Nos. 279–284) differ in inscriptions, officinae and dates.
as shown.

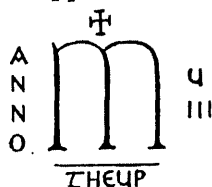
279	DNM - RCPPAVC	officina: €	year: II
280	ONMAVR TIBERPPAV (Plume, instead of cross, above helmet.)	„ Γ „	qII
281	ONMAV TIBERPPS (Plume.)	„ B	year: qII II
282	DNMAVRT - - (Plume.)	„ Δ „	„
283	DNMAVR -RIPPAVS	„ A „	X I
284	DNMAVRIC TIBERPPA (Plume.)	„ B „	qX II

Phocas. A.D. 601–610.

ANTIOCH.

285 Bust facing, wearing crown with cross above and consular dress; in l. hand, sceptre with eagle; in r. mappa; around: DNFOCA - -

Reverse:



286 The same, but inscr.: - FOCA XEPEAV

Heraclius. A.D. 610–641.

CONSTANTINOPLE.

287 Bust facing, wearing helmet with plumes and military dress; in r. hand, cross on globe; around: DN . . RA CLIOSPPAV

Reverse:



(Year 2, the latest in the hoard, = A.D. 611/12.)

NICOMEDIA.

288 Bust facing, as on No. 287, but helmet with cross instead of plumes; around: DNHERAC LIQSPPAVC

Reverse:



289–325 Legends and types mainly obliterated; all have the *reverse* type M and the majority belong to Justin I or Justinian, mint of Constantinople.

TABLE OF SIZES AND WEIGHTS

<i>No.</i>	<i>Size.</i> (<i>mm.</i>)	<i>Weight.</i> (<i>grm.</i>)	<i>No.</i>	<i>Size.</i> (<i>mm.</i>)	<i>Weight.</i> (<i>grm.</i>)	<i>No.</i>	<i>Size.</i> (<i>mm.</i>)	<i>Weight.</i> (<i>grm.</i>)
1	35	18.16	49	30	14.98	97	29	13.58
2	31	15.99	50	28	18.06	98	30	15.01
3	31	16.23	51	32	17.20	99	32	14.87
4	33	15.94	52	30	14.92	100	31	12.41
5	32	16.95	53	32	15.10	101	31	15.85
6	36	17.97	54	30	15.39	102	32	15.43
7	34	15.41	55	32	13.96	103	32	14.79
8	32	16.76	56	30	17.20	104	32	16.57
9	33	16.23	57	31	17.28	105	31	14.88
10	31	14.82	58	30	15.57	106	27	14.16
11	32	15.89	59	30	13.60	107	29	13.75
12	35	18.43	60	30	19.32	108	32	16.52
13	37	17.20	61	30	14.60	109	31	15.77
14	34	15.77	62	30	16.47	110	30	13.74
15	32	15.13	63	31	17.80	111	30	17.09
16	33	17.55	64	31	15.04	112	30	16.14
17	31	14.51	65	29	15.12	113	31	15.68
18	32	15.74	66	30	16.84	114	31	14.28
19	32	11.70	67	30	13.93	115	30	15.06
20	31	14.13	68	31	16.39	116	29	15.73
21	33	15.69	69	29	14.20	117	31	15.34
22	33	16.27	70	30	16.91	118	32	13.41
23	32	16.01	71	31	17.32	119	29	15.00
24	32	17.18	72	32	16.84	120	28	12.97
25	33	12.65	73	29	13.83	121	30	13.05
26	32	13.80	74	29	16.32	122	29	11.53
27	33	15.35	75	32	17.17	123	31	19.73
28	33	14.49	76	30	17.22	124	33	17.21
29	37	18.11	77	32	17.07	125	33	16.93
30	36	16.85	78	33	17.39	126	31	15.21
31	37	16.44	79	30	14.56	127	31	16.57
32	35	16.75	80	31	13.89	128	32	14.30
33	33	15.03	81	29	15.45	129	34	13.42
34	31	17.08	82	29	14.28	130	32	14.88
35	30	12.53	83	31	14.96	131	30	14.92
36	29	15.17	84	32	14.42	132	37	14.12
37	31	16.63	85	33	14.70	133	31	15.82
38	31	16.23	86	30	9.86	134	29	15.76
39	31	16.23	87	30	14.24	135	31	15.62
40	29	15.68	88	32	15.88	136	32	15.94
41	30	15.97	89	31	12.76	137	32	14.86
42	29	14.86	90	28	15.59	138	30	13.86
43	29	14.50	91	29	14.52	139	30	14.96
44	30	16.78	92	30	15.59	140	30	15.83
45	29	15.12	93	33	14.22	141	32	14.36
46	30	17.46	94	29	11.86	142	31	15.04
47	28	16.57	95	30	15.08	143	32	13.30
48	32	14.44	96	30	14.48	144	31	16.17

TABLE OF SIZES AND WEIGHTS

No.	Size. (mm.)	Weight. (gm.)	No.	Size. (mm.)	Weight. (gm.)	No.	Size. (mm.)	Weight. (gm.)
145	30	18.16	193	30	15.65	241	34	15.67
146	32	16.16	194	30	15.62	242	31	12.95
147	30	16.72	195	31	16.13	243	30	13.03
148	29	16.37	196	30	15.53	244	29	11.83
149	30	16.29	197	30	16.24	245	29	12.82
150	29	14.89	198	32	16.11	246	30	12.74
151	28	18.11	199	32	15.47	247	30	11.84
152	29	13.87	200	29	14.39	248	28	12.06
153	28	16.94	201	29	17.27	249	30	12.80
154	29	17.35	202	31	15.66	250	30	11.82
155	29	15.06	203	30	15.29	251	30	10.91
156	32	14.93	204	30	16.44	252	30	11.51
157	30	15.73	205	32	14.31	253	28	12.70
158	32	18.58	206	30	16.00	254	30	12.56
159	29	15.86	207	30	14.52	255	28	12.13
160	28	15.06	208	35	13.08	256	29	12.28
161	31	16.35	209	32	15.98	257	27	11.48
162	31	14.85	210	32	14.19	258	29	12.01
163	29	16.67	211	31	12.57	259	30	13.20
164	30	15.86	212	33	14.16	260	29	12.01
165	30	15.10	213	31	15.55	261	29	12.18
166	30	18.22	214	31	14.51	262	30	12.85
167	30	18.22	215	30	12.22	263	29	11.94
168	27	13.17	216	31	14.20	264	30	12.88
169	30	15.88	217	31	13.63	265	31	14.82
170	31	15.53	218	33	11.33	266	30	11.60
171	29	17.92	219	32	12.58	267	30	11.74
172	29	15.71	220	30	13.85	268	30	13.80
173	31	18.81	221	32	13.82	269	28	12.82
174	30	15.72	222	31	13.64	270	31	11.95
175	29	16.28	223	30	13.57	271	30	12.86
176	30	16.03	224	31	13.62	272	30	12.20
177	30	18.03	225	31	13.48	273	29	11.42
178	30	15.41	226	32	15.14	274	31	12.76
179	30	17.03	227	31	14.44	275	28	12.54
180	29	15.40	228	33	15.65	276	28	11.92
181	30	15.41	229	30	13.76	277	27	11.64
182	30	17.24	230	32	13.55	278	29	12.40
183	32	16.70	231	31	10.29	279	29	11.62
184	28	15.80	232	31	14.96	280	27	11.51
185	31	14.29	233	33	12.57	281	30	13.03
186	32	12.79	234	31	15.06	282	29	11.84
187	31	14.75	235	33	17.70	283	30	12.49
188	29	16.81	236	29	17.14	284	30	11.29
189	30	17.32	237	30	18.50	285	26	8.72
190	30	14.40	238	29	16.21	286	29	9.54
191	31	14.50	239	31	16.07	287	30	12.13
192	30	15.26	240	30	15.94	288	29	11.10

(Nos. 289-325, having principal legends and types obliterated through wear, are not shown in this TABLE.)

MINTS

	<i>Constanti- nople.</i>	<i>Antioch.</i>	<i>Nicomedia.</i>	<i>(Mint illegible.)</i>	<i>Totals.</i>
Anastasius I	32	1			33
Justin I	94	8	7		109
Justin I and Justinian I . .	3				3
Justinian I	62	27	6		95
Justin II		1			1
Tiberius II	5	28	3		36
Maurice Tiberius	7				7
Phocas		2			2
Heraclius	1		1		2
(Ruler's name illegible) . .	24		1	12	37
TOTALS	228	67	18	12	325

C. L.



6



12



129



131



176



177



211



241



259



265



274



275



281



287



280



285



288

A HOARD OF BYZANTINE COINS



6



33



70



129



131



136



141



164



176



211



231



235



246



280



241



270



288

A HOARD OF BYZANTINE COINS

NOTE ON THE OBVERSE TYPE OF THE TETRADRACHMS OF THE SECOND REVOLT OF THE JEWS

THE type shows a structure resembling a temple-portico having four fluted columns with capitals apparently in Corinthian form and Attic bases, on podium represented by two horizontal lines connected by short verticals, the architrave being indicated by two lines, sometimes dotted. In



(See also Pl. XXXIII. 1)

the centre is the dotted outline of a chest, seen end-ways, showing semi-cylindrical lid, square side on which are two projecting bosses, and two short legs.

The type has been identified with the screen of the Tabernacle and the Ark;¹ alternatively the columns may be intended to show the Tabernacle, as on a fragment of the frieze at the ancient synagogue of Capernaum.² This fragment is believed to represent the Tabernacle journeying in the wilderness.³ The representation apparently attempts to adapt contemporary ideas of architecture in stone to the description of the Tabernacle given in the Book of Exodus (ch. 26); it shows a small building with a barrel vaulted roof, a side having five fluted columns, with capitals and bases as on the coins, and an end consisting of a double (?) door with vertical panels; to conform with the barrel roof the panels end on a level with the springing and give place to a conch; the building is mounted on a wagon two wheels of which are seen.

Rogers describes the chest as 'The ark and mercy-seat symbolically represented'⁴ and adds that the two dots, or projecting bosses, are the ends of the staves upon which the Ark was carried; they could also be the rings in which the staves were inserted for carrying. The chest is of a type known in ancient Egypt from the old Kingdom onwards;⁵ Egyptian chests of this type usually have single bosses at the ends.

C. L.

¹ Hill, *British Museum Catalogue of the Greek Coins of Palestine*, p. 284; also pp. cv f., citing Rogers, *Num. Chron.*, 1911, pp. 205 ff.

² Kohl and Watzinger, *Antike Synagogen in Galilaea*, 1916, p. 34, Fig. 68; also Orfali, *Capernaum et ses ruines*, Paris, Picard, 1922, p. 36, Fig. 52.

³ Kohl and Watzinger (p. 194) describe it as the ceremonial coach of the Patriarch in Galilee, in the form of a Roman carucca.

⁴ *Num. Chron.*, 1911, p. 205.

⁵ Cf. Blackman, *The Rock Tombs of Meir*, Pt. IV, Pl. XIX, 2,—*North Burial Chamber:—West Wall of Recess*—chest in row 1. Also Carter and Mace, *The Tomb of Tut Ankh Amen*, Vol. I, Pl. XXI and Pl. LVIII.

COINS IN THE PALESTINE MUSEUM

(*Local varieties, unpublished or little known.*)

SELEUCID.

Æ. Head of Alexander Balas r. wearing diadem; dotted border.
 14 mm. ↑ *Reverse*: Aphlaston; on l. and r., upwards in four lines:
 1.42 grm. ΣΞΡ ΒΑΣΙ ΑΛΕΞ ΑΣΚ
 dotted border. (C. 39.) Pl. XXXVII, No. 1
 Struck at Ascalon and dated year 166 of the Seleucid era (= 147/6 B.C.)

MACCABAEAN.

Æ. Inscription in wreath:
 13 mm. י ח נ
 2.09 grm. י ח ב (יחזקן - י -)
 - י -
 ↑ *Reverse*: Double cornucopiae and poppy-head; dotted border. (C. 597.)
 Pl. XXXVII, No. 2.
 John Hyrcanus I (?). The inscription is practically limited to the name; the characters are bigger than usual and were (apparently) unfamiliar to the die engraver. The *reverse* is well executed.

HERODIAN.

Æ. Inscription: ΒΑCΙΑ
 14 mm. ΕΥCH
 1 grm. [PΩ]ΔHC
 dotted border.
 √ *Reverse*: Anchor, in a wreath. (C. 354.) Pl. XXXVII, No. 3.

The inscription is almost complete but the form of the omega is not clear. Madden¹ published specimens on which the name was missing and attributed them to Herod I.

ROMAN PROCURATORS IN JUDAEA.

(a) Æ. Wreath containing: ΙΟΥ
 16 mm. ΑΙΑ
 1.67 grm. dotted border.

¹ Madden, *Coins of the Jews* (1881), p. 113, No. 21.

↓ *Reverse*: Two cornucopiae, crossed, with caduceus between; above, traces of: [ΤΙΒΕΡΙΟΥ]
in field, l. and r.: L Γ
dotted border. (70·1) Pl. XXXVII, No. 4.

(b) Æ. Wreath containing: KAI
15 mm. dotted border. CAP
1·81 gm. ↓ *Reverse*: Three lilies; in field, l. and r.: L Γ
dotted border. (72·1)

Two coins of Valerius Gratus, dated year 3 of Tiberius (= A.D. 16–17). The types of both are well known¹ but with obverse legends interchanged.²

Æ. Vine-branch,³ with leaf, bunch of grapes and tendril; below, from l.:
18 mm. שבעון שושן ופז
3·17 gm. dotted border.
↓ *Reverse*: Lyre, chelys shaped, with three strings; around, from r.:
ש ב לחר ישראל (ש ב לחר ישראל)
dotted border. (100·1.) Pl. XXXVII, No. 7.

Æ. Bunch of grapes with leaf on l.; around:
17 mm. ש ב לחר ישראל (ש ב לחר ישראל)
5·27 gm. dotted border.
↓ *Reverse*: Palm-tree with two bunches of dates; across field:
א לע א לע
זן רה זן רה
כ ה כ ה
(אלעזר הכהן)
dotted border. (112·1.) Pl. XXXVII, No. 8.
(Second year with name of El'azar.)

ÆLIA CAPITOLINA.
Æ. Bust of HADRIAN r. laureate, wearing paludamentum and cuirass;
22 mm. around: -- AETR --
8·98 gm. dotted border.
↓ *Reverse*: Head of Jupiter Capitolinus (? with horns of Ammon) r.;
around: -- CAP
dotted border. (166(1)·1.) Pl. XXXVII, No. 9.

¹ Hill, *British Museum Catalogue of Greek Coins, Palestine*, pp. 252 f.

² KAI CAP is usually found on (a) and IOY ΛΙΑ on (b), but an example of the latter with KAI CAP is recorded by de Saulcy, *Num. de la Terre Sainte*, Pl. III, No. 10.

³ Same *obverse* die as B.M.C., p. 291, No. 20; *reverse* has different form of lyre (i.e. kithara).

- Æ. Bust of ANTONINUS PIUS r. laureate, wearing paludamentum and
29 mm. cuirass; around: IMPANTONINVS AVG PPP
16.14 grm. dotted border.
↑ *Reverse*: Wolf r. suckling the twins, on the base of a column inscribed:
CAP
above wolf: COA[E]
dotted border. (176(1)·1.) Pl. XXXVII, No. 10.
-
- Æ. Bust of ANTONINUS PIUS r. laureate, wearing paludamentum and
25 mm. cuirass; around: IMPANTON --- PPP
14.94 grm. dotted border.
↑ *Reverse*: Wolf suckling the twins; on l., Venus standing r. resting l.
hand on a shield; on r., Mars standing l. resting r. hand on a rudder;
above: COL
AEL
in ex.: CAP
dotted border. (176(2)·1.) Pl. XXXVII, No. 11.
-
- Æ. Bust of COMMODUS r. laureate; round:
28 mm. IMPCA --- COMMODVS
19.68 grm. dotted border.
↑ *Reverse*: CRISPINA (on l.) standing r., wearing a long garment with folds,
and extending r. hand to grasp r. of Emperor (on r.) standing l., wearing
toga; around: CRISPINA AV ---
in ex.: CAC
dotted border. (190(1)·1.) Pl. XXXVII, No. 12.
-
- Æ. Bust of COMMODUS r. laureate, wearing paludamentum and cuirass;
25 mm. around: - [AVR]CO MMOD --
15.02 grm. dotted border.
↑ *Reverse*: Bust of Sarapis r., wearing kalathos and draped: around:
[COLAE] LCAP
dotted border. (192(2)·1.) Pl. XXXVII, No. 13.
-
- Æ. Bust of ELAGABALUS r. laureate, wearing paludamentum and cuirass;
21 mm. around: IMPCM AV[R]ANTONI --
7.53 grm. dotted border.
↑ *Reverse*: Bust of Sarapis, as on preceding; around:
COLAELC. PCOMMPF
dotted border. (201(1)·1.) Pl. XXXVII, No. 14.



1



2



3



4



7



8



9



10



11



12



16



14



13



15



- Æ. Bust of ELAGABALUS r. laureate, as on preceding; around:
 25 mm. --- MAV. ANTONIN -
 10.09 grm. dotted border.
 ↑ *Reverse*: City-goddess¹ standing l. with r. foot placed on uncertain object, wearing turreted crown, short chiton and mantle hanging down from l. shoulder, holding a human bust in r. hand, outstretched, and resting l. on spear; around:
 COLAELCAP COMMPF
 dotted border. (204(I)·I.) Pl. XXXVII, No. 15
-
- Æ. Bust of TRAJAN DECIUS r. laureate, wearing paludamentum and cuirass;
 27 mm. around:
 11.79 grm. IMPCGMESQTRADE ---
 dotted border.
 ↑ *Reverse*: Sarapis,² wearing kalathos, seated l. on throne, resting l. hand on sceptre and holding r. over (?Kerberos—obliterated by crack in flan); around:
 COLAEL K APCOMPF
 dotted border. (209(I)·I.) Pl. XXXVII, No. 16.
-

Acknowledgement is due to the *British Museum Catalogue* for guidance in identifying and describing the types. C. L.

¹ Cf. types of Trajan Decius, *B.M.C.*, p. 99.

² Cf. types of Marcus Aurelius, *B.M.C.*, p. 88, No. 36.

A MEDIEVAL ARABIC DESCRIPTION OF THE HARAM OF JERUSALEM¹

(149) At a distance of forty-two ells to the west of this northern gate a platform was made, the height of which above the paved courtyard is a third of an ell. Its length from east to west is thirteen ells and a third, its width from south to north is ten ells. A domed octagonal chamber was built over it, called 'The Dome of the Ascension' (*qubbat al-mi'rāj*). Its door opens to the north, it (the door) is one ell and a third in width and two ells and a third in height. On the outside of the above-mentioned domed building are thirty columns of white marble supporting the corners (*arkān*). The height of each column above the base is two ells and two-thirds.

(Each) side of the octagon between the columns is covered with slabs of royal blue-veined marble. Three marble steps lead up to the door and similar (steps) down into the interior.

Its floor is covered with white marble and so also are the walls on the inside, as they are on the outside. Inside there are also eighteen columns. Above the aforementioned marble there are three half-windows similar to the plaster variety called *al-mukandaj*, and four of glass. Above the windows is the drum of the dome. Its width from east to west is seven ells, and from south to north six ells and a quarter. The width of its prayer niche is one ell and two-thirds. It stands on the edge of the platform on the southern side. The door and the flight of steps are at the rear on the northern side; people pray on the remaining portion of the platform. (150) From the apex of the dome to the floor is sixteen ells. Outside, on the top, is a fine cupola in the place of the crescent, supported by six small marble 'waxen' columns, each about an ell high.

From the west door to the top of the arches, which are opposite it at the far end of the court of the Dome of the Rock on the western side is eighteen ells and two-thirds. There are four arches springing from three columns of blue design, and two pillars. From these arches one descends by twenty-four steps into the Haram. It is eighty-five ells and a third from the edge of this flight of steps to the western wall—the one in which is the new gate, known at present as the Gate of the Bazaar (*bāb al-qaisāriyya*); also the Gate of Ablutions (*bāb al-mīdā'a*), and all the other western gates, which will be described, if God wills, when the Gates of the Haram are mentioned.

On this court appear seven cisterns, and over the mouth of each is a well-

¹ Continued from No. 1, pp. 44-51.

head of marble or dressed stone. There are nine openings to the cisterns. Among them, on the southern side, a well known as the Pomegranate (*rummāna*) has two openings, one in the court and the other on the lower level of the Haram, opposite the Mosque. On the eastern side are two wells, one known as the Thorn (*shauk*), and the other as the Rose Well (*bi'r al-ward*). The latter has two openings, both of them in the court of the Dome of the Rock. On the northern side is the well known as the 'Door of Paradise' (*bāb al-janna*). On the western side are three wells, one known as the Goblet (*ka's*) because there is a tall marble goblet over its mouth, another with two openings in the court, and another with a single mouth.

(151) Having mentioned the cisterns of the court we will now mention the cisterns in the lower level of the Haram and say (that):

In the lower part of the Haram are fifteen cisterns, six on the southern side, one near the Monastery of Fakhr ad-dīn (*zāwiya Fakhriyya*), one at the gate of the Mosque, one inside the eastern gate of the Mosque, called the Well of the Leaf (*bi'r al-waraqā*) which has two openings, one inside the gate of the Mosque and another one where the carpentry work of the Haram is done, the Black Well (*al-bi'r al-aswad*) with three openings through one of which one descends by steps, a cistern known as the 'Little Sea' (*al-buḥaira*) with two openings, and a cistern in the garden near the Eastern Gate which has two openings, one in the garden and the other outside.

On the eastern side are three cisterns, one near the Gate of Mercy (*bāb ar-raḥma*=Golden Gate) with two openings.

On the northern side there are three cisterns, the Well of the Pool of the Children of Israel (*bi'r birkat Banī Isrā'īl*), a cistern at the Gate of the Honour of the Prophets, and a cistern in the portico above which is the Monastery of the Levite (*zāwiyat al-Lāwī*), and the Monastery (*khānqāh*) of al-Is'ardī.

On the western side there are three cisterns, one in the Gate of the Banū Ghānim (*bāb al-Ghawānimeh*), another at the Gate of the Monastery of al-Manṣūr (*bāb ar-ribāṭ al-manṣūrī*) with two openings, one in the garden and the other outside. The latter is known as the cistern of Ibn 'Urwah, and a cistern at the Iron Gate (*bāb al-ḥadīd*) covered by the mats of the porticoes.

These twenty-two cisterns are full of water.

Besides these there are also three ruined and abandoned cisterns. One at the steps of the Balance, and another at the prayer-niche of 'Umar, and a third one under the olive-tree on the eastern side of the Haram.

(152) We have exhausted now the description of the Court of the Dome of the Rock and its contents.

We shall mention what there is inside the Haram by way of Mosques, places of pilgrimage, buildings, and the rest. Let us now begin by mentioning the Wall surrounding the whole of it.

Description of the southern wall and of the Mosques and other Buildings adjacent to it.

This wall begins on the western side with a platform the length of which measured from the prayer-niche northwards is six ells, and the width six and a half. In front is a prayer-niche, next to it on its eastern side is the door of the Zāwiya Fakhriyya, and the door of the Zāwiya Fakhriyya is followed on the eastern side by a platform ten and a quarter ells (long), three and a half wide. Next to this platform is the door of the Jāmi' al-Maghāribe. The length of the Jāmi' al-Maghāribe from its prayer-niche to the end of the corridor is thirty-one and a half ells, and its width eleven and a half. It has a fine prayer-niche resting on two fine columns of marble. Between the outside of the wall of this prayer-niche and the wall of the Jāmi' an-Nisā' there is a projection into the Zāwiya Fakhriyya which adjoins it. The length of the portico (of the Mosque) is eleven ells and two-thirds, and its width four and two-thirds.

On the inside of its eastern wall is a fine platform one ell and a half wide, eight ells and a half and a quarter and an eighth long.

In the thickness of the wall are fine cupboards for lamps and objects belonging to the guardians. It has one door opening to the north, four ells in width and five in height.

(153) We have used the expression Jāmi' al-Maghāribe because this name is the most commonly used. Had we said Masjid al-Maghāribe the people of Jerusalem would not have understood it; this is also the case with the Jāmi an-Nisā'. None of these are Jāmi's in which sermons are delivered, but each has a single Imam who conducts the five prayers there and nothing else.

At the side of the Jāmi' al-Maghāribe there is a large open space, and beyond that the Jāmi' an-Nisā'. The length of the latter from east to west is sixty-two ells and a half, and its width from south to north twenty-two ells and two-thirds. It consists of two aisles, the ceilings of which are made up of twelve vaults, each aisle has six vaults carried in the middle by six supports; in its façade there are five windows. The width of the first window is two ells and a half, and its depth in the wall three ells, which is the width of the whole wall at this place, its height is three ells and two-thirds. All the other windows are smaller. In its western wall there is a window opening on to the Maghāribe Quarter.

The door of this Mosque opens to the north, on each side are four twisted columns of white marble, their height above the base is two ells less a quarter.

In front of it there are two great walnut-trees, beneath them is a platform on which people pray.

One enters (the Mosque) through the aforesaid gate and descends five steps to the above-mentioned aisles. At a distance of twenty-seven ells to the east of the Jāmi' an-Nisā' is the western door of the Mosque known now as the Jāmi' al-Aqṣā.

(154) *Description of the Eastern Wall.* It has been mentioned that in the corner of the southern wall is the Cradle of Jesus, Peace be upon Him; to the north is a portico of six vaults, the platforms (*maṣṭaba*) of which, belonging to ancient structures, have been destroyed. Portions of its floor are covered with mosaics. It is forty-three ells in length and to the south is an open space extending as far as the Cradle of Jesus.

To the north of this portico, at a distance of three hundred ells, is the Mosque of the Gate of Mercy. Its length from east to west is thirty ells, and its width from south to north fourteen ells and a half. The width of its prayer-niche is three ells and a quarter. A single Imam prays there. (The Mosque) is vaulted with dressed stone so as to form six domes, two high ones and four saucer ones (resting) on two central columns of white flint and two central piers, the length of each column being eleven ells, and its circumference four ells and a half. This Mosque occupies the inner space between the two gates called 'The Gate of Mercy'.

These are two old gates. They have been blocked up. On both of them (hang) two leaves of wood covered on the outside with iron, each of them eleven ells high and six ells and a half wide. Behind each are two doors of the same description, except that they are covered with yellow ornamented copper. Both of them have been nailed to and cunningly locked. It is said that they are remains of Solomonic buildings. They have been called 'The Gates of Mercy'.

At the end of the eastern wall there is a portico sixteen ells and a half in length from south to north, seven and one-third from east to west. It is followed at the beginning of the northern wall by the 'Gate of the Tribes', if God wills, this will be mentioned later.

(155) In this eastern wall there is no gate at present through which the Haram is entered, nor was there any in olden times, except the two above-mentioned gates.

It is said that 'Umar b. al-Khaṭṭāb, may God be satisfied with him, locked both of them when he conquered Jerusalem. They have not been opened up to the present. People have taken (land) outside this wall for a cemetery in which to bury their dead. The tomb of Shaddād b. Aus is there.

By the above-mentioned cemetery is a deep valley known as the Wādī

Jahannam, it is cultivated and there are vineyards and gardens. There is a road from there to a spring. In (this valley) are wonderful buildings and strange monuments, sculpture, and ancient places of worship. It is a pious foundation for the benefit of the Madrasa Ṣalāḥiyya. The eastern limit of this Wadi is the Mount of Olives, of which it is said that from it God the Exalted raised Jesus, Peace be upon Him (into heaven). The Tomb of Rābi'a al-'Adawiyya is there, it is visited for a purpose. Between the eastern wall and the court of the Dome of the Rock are trees, olive, celtis, mulberry, and fig. There are about one hundred trees. People sit in their shade and pray.

(157) *Description of the Northern Wall and there are several Gates therein.* The first of them is on the eastern side, a gate called the 'Gate of the Tribes.' Adjoining it is the above-mentioned portico which forms the end of the eastern wall, the height of this gate is five ells, and its width three ells plus a half, plus a quarter, plus one-eighth.

On the western side adjacent to this gate is a vaulted portico having ten piers. Its length is seventy-two ells, and its width eight. Its façade has four windows overlooking the Birkat Banī Isrā'īl, an ancient and deep pool.

Adjacent to this portico is an open space through part of which flows water to the Birkat Banī Isrā'īl. Part of it is an open space upon which it was intended to build porticoes, but up till now they have not been finished. Its length is seventy-four ells.

Adjacent to this land is the Karīmiyya School. The porticoes in front of it have two walls, west and east, two arbours were made in front of it. The length of this school is twenty-five ells from east to west. In front of these porticoes a platform was made which one ascends by four steps which project into the Haram. Its length from south to north is sixteen ells. This school was built by Karīm ad-dīn 'Abd al-Karīm, Keeper of the Privy Purse of Sultan an-Nāṣir. Adjacent to the school is a gate called Bāb Ḥiṭṭa, its width is four ells and two-thirds, and its height eight ells. In front of it is a walk (158) paved with flag-stones, it is one hundred and seventy-eight ells in length, and five ells and a little more in width. From the end one goes up by steps to the three arches on two marble columns and two piers. Through these one enters the court of the Dome of the Rock.

On either side of the gate (Bāb Ḥiṭṭa) are two fine benches, each two ells wide, the eastern one abutting on the above-mentioned Karīmiyya School and the western one adjacent to a portico seventy-two ells long and of the width mentioned above.

In its wall there are three windows of the monastery (*ribāṭ*) of 'Alam ad-dīn ad-Dawādār. Commencing from the east there is a window facing the mausoleum of (al-Malik) al-Auḥad the Ayyubid.

Abutting on this portico is a gate known as the 'Gate of the Honour of the Prophets' (*bāb sharaf al-anbiyā*). It is eight ells long and four wide. In front of the latter there is a walk similar to the one mentioned above. This was also mentioned before.

Abutting on this gate is a vaulted portico forty-seven ells long, seven ells and a half wide having eight piers. At the beginning of it there are two windows, one of them open, through which is reached the monastery of the Vizier Amīn ad-dīn, known as Amīn al-Mulk. Adjacent to both of them is a gate through which the Monastery of the Levite is entered. Adjacent to the gate is a platform with a cistern.

This portico is adjoined on the west by another having two vaults resting on three piers. It is nineteen ells and a half long and nine ells wide from north to south. Nowadays a few women here say the five prayers behind the Imam.

(159) Above this portico is the school of the Amir Saif ad-dīn al-Ḥājj Al-Malik, the polo-master, and the monastery of Majd ad-dīn al-Is'ardī, the merchant. At its beginning, near the cistern already mentioned, steps lead to the school and monastery mentioned above.

Adjacent to this portico is an open space on which there are no porticoes, it is in the shape of a high platform through the middle of which one goes down by six steps to the Haram.

At the highest point of this wall there are five windows of the school of the Amir 'Alam ad-dīn Sanjar al-Jāwī, may God have mercy upon him. There is no way from it to the Haram, and at the end of this open space towards the west there are two cells, each having a door opening to the south to the Haram. The interior of both is entirely inside the northern wall, and they are (cut in) the solid rock like caves, it is said that they were known of old as the Cave of Abraham. In the eastern one (of the two cells) is a fine window, and at the side of these two cells is the cell of the Shaikh of the Haram with two windows facing the Haram. It is sixteen ells long and opposite to it is a platform of the same length, and four ells and a third in width. Above this cell is another cell to which one ascends by a flight of seven steps to the edge of the door opening to the east.

Adjacent is a portico with two arches, fifteen ells in length from west to east, and nine and a half in width. Next to it is a very long staircase from the top of which a minaret is ascended as well as a house belonging to the Banū Jamā'a family. This minaret is at the farthest point of the western wall, it

is fifty-three ells high. In its upper part there are carved wooden railings, (the minaret) is crowned by thirty-one fine marble columns.

(160) *Description of the Western Wall*. It contains seven gates including the Gate of Ablutions, which at present is not in use. Opposite each gate is a big tree, either a celtis-tree or mulberry, and under which is a platform on which people pray or sit in the shade, except in the case of the Bāb al-Ghawānimeh which has nothing in front of it.

The wall begins at the above-mentioned minaret.

The first of the gates from this side is the Bāb al-Ghawānimeh, it is four ells in length and three in width. Ten steps lead up to it from the Haram. On its northern side is a cell for the doorkeeper, projecting about five ells into the Haram. From the end of this cell to the above-mentioned minaret is thirty-five ells, and from the above-mentioned gate, at a distance of eighteen ells in a southerly direction, is a fine door leading to a cell in the thickness of the wall, where some of the devotees live. At a distance of twenty-four ells from the side of this cell, and below a house founded as a Waqf by 'Alā' ad-dīn al-A'mā, is a garden with trees and vines.

This man was a superintendent of the Haram with the rank of a Commander, he left some beautiful monuments in the Haram: places of assembly and buildings.

The length of the garden in a northerly direction is forty-five ells, and the width a little over seven ells.

From the end of the garden to the farthest point of the wall—which is the above-mentioned minaret—is an open space without porticoes. Abutting on this garden to the south is a large gate called the Gate of ar-ribāṭ al-Manṣūrī, it is six ells long and five and a half wide. In front of it is a walk by which is reached the flight of steps leading to the court of the Dome of the Rock opposite the Iron Gate to be mentioned presently.

(161) At the side of the above-mentioned gate, in a northerly direction, is an arch (resting) on two pillars, its length is nine ells and its width that of the garden and the other porticoes adjacent to it. This arch is the first of the arches in the Western Wall.

In the thickness of the wall, which at the beginning is the thickness of the pier, a small cell was made for the guardian and the doorkeeper of the above-mentioned gate.

In those days the Superintendent and his officials used to sit under this arch in order to examine the affairs (of the people). Next to the afore-mentioned gate (is a portico) the width of which is the width of the porticoes, and its length one hundred and eight ells. It spans sixteen pillars. About ten ells from

the beginning is the window of a hall which serves as lodgings for the Superintendent of the pious foundations of the Haram. It is a waqf of the Haram. At the end (of the portico) is a fine cell used as a living room by the guardian and as a store-room for lamps.

A gate called the 'Iron Gate' comes next. Its height is four ells and a half, its width two and two-thirds. In front of it is a paved walk by which a flight of steps leading to the court of the Dome of the Rock is reached. Its width is twenty-three ells and a half and it has twenty-one steps. On top of it there are no arcades as on the other flights of steps.

Next to this gate is a portico with eight pillars, fifty-eight ells long and equal in width to the other porticoes. At the end of it is a fine door leading to the cell of one of the devotees.

Next to this portico is a big gate recently made and newly opened to which ten steps lead down, on either side of it are platforms, each seven ells long, and an ell and two-thirds wide; (162) it is well built, eight ells in height and five in width(!). It has arches ornamented on both sides with coloured stone and a band of inscription in gold engraved in the stone. Its doors are covered with fretted copper-gilt and are well built and decorated. From it the new bazaar street is reached consisting of two rows of shops, some of them pious foundations for the benefit of the Haram, and some of them for the madrasa and khānqāh, both constructed by the Amir Saif ad-dīn Tankiz, God's Mercy be upon him; if God wills they will be mentioned later.

To the side of this gate is a portico resting on two very large piers, which is fifteen ells in length and seven ells and two-thirds in width (measured) to the far side of either pier, and five ells and a half to the near side. In its façade is a window of a hall which is a pious foundation of the Haram. To the side of the window is a fine cell for the guardian and doorkeeper. At the side of this portico is the Gate of Ablutions, it consists of two lavatories, one for women and one for men. The lavatory for men contains twenty-three rooms and a large fountain. On the top of the lavatory for women are lodgings leased for the benefit of the pious foundations of the Haram.

Four steps lead from the ground level of the Haram to the Gate of Ablutions. The height of the gate is four ells and two-thirds, its width three and an eighth. After this there are seven steps leading to a longish corridor by which one reaches the lavatory for men and the flight of steps to the upper floor of the lavatory for women. The lavatory for women is at the beginning of the corridor to the right as one enters.

Adjacent to the Gate of Ablutions is a portico sixty-three ells long, and seven and a half wide, spanning nine pillars.

(163) Here in the thickness of the wall are two doors leading to two cells, one of them for the guardian and the other for a devotee. At the end (of the wall) on the southern side is a prayer-niche abutting on the minaret. One prayer is said there by a single Imam. Next to it is the minaret belonging to the Haram, forty-eight ells high, in its upper part are two wooden railings, it is crowned with eight fine marble columns.

Adjacent to the minaret are two doors, the northern one is closed and nailed up, the minaret adjoins it. The open door is called the 'Gate of the Chain' (*Bāb as-Silsileh*), it was known of old as Bāb as-Saḥara, it is five ells and a third wide, and eight and a half high; so is the closed one. In front of this gate is a walk by which the flight of steps to the court of the Dome of the Rock, opposite the Mu'azzamiyya, is reached, it measures seventy-seven ells and a quarter. Next to the gate is a portico spanning ten pillars, fifty-seven ells in length, and seven and a quarter in width, the height of its arch is ten ells and a half. It is similar in height to the ceilings of the other porticoes of the Haram.

This portico has two windows to the Madrasa Tankiziyya, the shutters of both are of ebony and ivory; inside is the school. Above (the portico) is the Khānqāh Tankiziyya. At the end is a fine door leading to the upper floor of the madrasa and the lodgings of sufis. At the end of the piers are six large granite columns.

Next to this portico, on the south, is a platform one ell high, thirty-eight ells less an eighth in length from south to north, and having the same width as the above-mentioned portico.

On measuring thirty-three ells from this platform you will find the 'Gate of the Maghāribe Quarter,' it is three ells and a quarter wide, and four ells and a half high.

(164) At a distance of three ells from the above-mentioned gate is a platform. It forms the end of the western wall and the beginning of the southern. This platform is adjacent to the Zāwiya al-Fakhriyya which is at the beginning of the southern wall from the west. It has been mentioned before.

Having exhausted the description of the surrounding wall we shall now mention, as we promised, what it contains besides the court of the Dome of the Rock.

We will begin with what is to be found below the court of the Dome of the Rock. There are nine cells, one has been made into a storeroom for the provisions of the Haram, three of them are on the southern side, some of them having at their doors platforms and arbours. Here are the doors of the Portico of al-Mu'azzam, below his madrasa. It is used as a praying place for Hanbalites with a single Imam. On its eastern side there are two storerooms in which the oil of the Haram and the provisions are stored.

On the eastern side are four cells below the court of the Dome of the Rock, in front of the doors of some of them a garden was made and planted with trees. On the northern side are neither cells nor storerooms.

On the western side are two cells, one of them has been made into a store-room for the provisions of the Haram. In it are doors leading to the Portico of al-Mu'azzam, and opposite the doors of the Portico of al-Mu'azzam, on the western side is the Qubbat Mūsa, Peace be upon him. It stands in front of the Bāb as-Silsileh and the Portico of the Hanbalites. Between the platform on which it stands and the Bāb as-Silsileh it is twenty-eight ells. The platform is twenty-four ells in length from south to north, and twenty-one ells and a half in width from east to west, and half an ell high. On the southern side of the platform is the above-mentioned Qubbeh, its length on the outside from south to north is (165) ten ells, and its width from east to west the same. The height of the drum on the outside of the platform is eight ells. Inside, this domed building contains a floor paved with marble.

Its door opens to the north, its width is an ell and a half, its height two ells and two-thirds. On either side are two iron gratings, the height and width of the door. In each side (-wall) it has two iron window-gratings. On each grating hangs a pair of shutters. The dome is carried by supports, between each wall and the next is the arch of a vault. Above the drum of the dome is another drum containing five glass windows. Above the second drum is the vaulted dome, its approximate height from the top of the second drum is eight ells. It is completely without marble columns, even at the sides of the prayer-niche.

Description of the Qubbat Sulaimān, Peace be upon him. This domed building is on the northern side of the Haram. It is in a line with the cistern and the flight of steps by which al-Khānqāh al-Is'ardiyya and the Madrasa of Saif ad-dīn Al-Malik are reached.

From the front of the cistern to the door of the Qubbeh it is forty-eight ells. The door opens to the north, it is two ells and a half high, and one ell and an eighth wide. It is flanked by two marble columns and two platforms, a right one and a left. The length of each is five ells and a quarter, and the width the same.

On either side of the above-mentioned door are two windows overlooking these two platforms, the height of each is two ells and two-thirds, and the width an ell and two-thirds.

The octagonal domed building is entered by this door, all sides of the octagon are blocked. There are twenty-four marble columns, each column is two ells and a half high above its base. In each of the eight blocked octagonal sides

(166) are four columns carrying the marble slabs which is (part) of the arch of the arcades. The prayer-niche is flanked by two fine columns, each of them an ell and a half high.

At the end of the columns, that is, at the end of the drum of the dome, there are glass windows in the circumference (of the drum). The dome is six ells and a half in diameter. The height from the apex of the dome to the ground is twenty ells.

To the right of the (man) praying, at the prayer-niche, is a small piece of rock two ells and a quarter long, from the southern side an ell wide, from the northern one two-thirds of an ell. Visitors pray at it. It is said that it is one of the (structural) remains of Solomon and that a prayer (said) there is answered.

On the outside of the southern wall of this domed building are two marble columns. These two columns complete the thirty columns which are in this domed building.

Description of the meeting-place built by Solomon, Peace be upon him, now called Solomon's Stable.

The Vizier Tāj ad-dīn said: this meeting-house is built more wonderfully and more solidly than the Mosque above. Inside the Khānqāh Ṣalāhiyya (which is near the pulpit for preaching, where a shaikh at present resides, known as al-Khatnī, after whom it is now called) there are two flights of steps, one of thirty-six steps leading down to part of the above-mentioned meeting-house, and another of fifty-four steps leading down to the remaining part of the above-mentioned meeting-house.

He said: The place has much light because of the many apertures and cleverly built windows which have been made in it. It consists of porticoes, the vaults of which are carried by columns of flint and pillars. The width of these aisles is from south to north, some of them are eight ells wide, others are nine, (167) others ten. The height of the vaults, from the ground on which the doors are to the top of the Wadi of 'Ain Silwān, is in parts approximately twenty ells high and in parts approximately fifteen.

It is said that through one of these gates the Prophets used to enter.

In one of its piers is a ring to which, it is said, Burāq was tethered during the night-journey.

All these porticoes run from east to west; some of them, being accessible, made the measuring of their length possible, it was approximately ninety-three ells; some of them could not be measured as their length was divided by walls; some of them are, in our time, filled with dust; some of them are storerooms, and some of them are lodgings and accessories for the inhabitants of the above-mentioned Khānqāh.

He said: Language is too poor to exhaust the description of this meeting-house, but places to which access can be gained, and projecting parts which could be reached by walking, indicate that the building (*buq'a*) called the Jāmi' (i.e. the Masjid al-Aqṣā), now the place of the (Friday) Sermon, and the Jāmi' an-Nisā', as well as most of the walks in the Haram and the trees planted there, are all over these arches and piers.

I said: I entered some of these places and I saw there wonderful buildings, enough to fill the eye. I entered them through the Zāwiya, known as the Lodgings of al-Khutnī, and then passed on to the vineyards and (the place) outside the Mosque.

Translated by L. A. M.

(To be continued.)

CONCISE BIBLIOGRAPHY OF EXCAVATIONS IN PALESTINE

AS implied by the title, this bibliography includes accounts of spade-work only. Exploration without actual digging is excluded. It is, however, not confined to excavations conducted by scholars on behalf of scientific institutions, but includes also references to the results of illicit digging by peasants or dealers and their agents.

Experience has shown that, useful as a full bibliography is, an absolutely complete bibliography in most cases lacks lucidity. We have therefore excluded all works of popular character where scientific reports are available, all reviews, all articles devoted to single objects found in excavations (such as the many articles about the main inscription of 'Ein Dūk, or the inscription on an ossuary from Bethphage), and, last but not least, summaries, which (very useful as they mostly are, if published during or a short time after the field-work) would be of little value in a work like this. The spelling of names of sites is based on the transliteration system adopted by the Government. For the sake of convenience an index giving the names of sites in other spellings will follow. Names of sites with which English readers are well acquainted either from the Bible or from current works of history, e.g. Bethlehem, Jericho, Carmel, Tiberias, are given in their Europeanized form only.

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Welter, Gabriel: 'Deutsche Ausgrabungen in Palästina I' (in *Forschungen und Fortschritte*, Vol. IV, 1 November 1928, No. 31), pp. 317 f., 2 Figs.

BATN EL HAWĀ

Casual discoveries in 1904.

V[incent], H.: 'Nouvelles de Jérusalem' (in *RB*, 1904), p. 430.

——: 'Fouilles diverses en Palestine' (in *RB*, 1904), pp. 590 f., 2 Figs.

Casual discovery, excavated by the École Biblique et Archéologique Française in 1922.
 Abel, Fr. M.: 'Jérusalem: Tombeau à Baṭn el-Hawa' (in *RB*, 1923), pp. 108-11,
 Figs. 1, 2.

BATTIR

Casual discovery in 1909.

Vincent, H.: 'Une mosaïque byzantine à Bettir' (in *RB*, 1910), pp. 254-61,
 Pls. I, II, illus.

Sejourné, P.-M.: 'Une mosaïque avec inscriptions grecques trouvée à Bettir près de
 Jérusalem' (in *CAIBL*, 1909), pp. 975-8, 2 Pls.

BEISÂN

Excavations conducted by the Pennsylvania University Museum since 1921.

Fisher, Clarence S.: 'Beth-Sean' (in *MJ*, 13, 1922), pp. 32-45, ill.

—: 'Bethshean. Excavations of the University Museum Expedition 1921-1923'
 (in *MJ*, Dec. 1923), pp. 227-48, 11 figs.

Ovenden, George J. H.: 'Notes on the Excavations at Beisan' (in *QSt.*, 1923),
 pp. 147-9, 158 f.

Fisher, Clarence S.: 'The Expedition to Palestine. Beisan as seen from the air.
 Royal Air Force Photographs' (in *MJ*, 1924), pp. 101-5, 3 Pls.

—: 'The Church at Beisan' (in *MJ*, 1924), pp. 171-89, 10 Figs.

Rowe, Alan: 'Discovery of the Temple of Ashtaroṭh. Report on the expedition to
 Palestine' (in *MJ*, 1925), pp. 307-13.

—: 'The Temples of Dagon and Ashtoreth at Beth Shan' (in *MJ*, 1926), pp. 295-
 304, 7 Pls.

—: 'The Discoveries at Beth-Shan during the 1926 Season' (in *MJ*, 1927), pp. 9-45,
 15 Pls., 12 Figs.

—: 'The Expedition at Beisan' (in *MJ*, 1927), pp. 411-41, 8 Pls., 18 Figs.

—: 'Excavations in Palestine. The New Discoveries at Beth-Shan' (in *QSt.*,
 1927), pp. 67-84, 1 Pl.

—: 'The Discoveries at Beth-Shan. Additional Remarks' (in *QSt.*, 1927), pp. 148 f.

Fitzgerald, G. M.: 'Two inscriptions from Beisan' (in *QSt.*, 1927), pp. 150-4,
 Pls. VI-VII.

Rowe, Alan: 'The 1927 Excavations at Beisan. Final Report' (in *MJ*, 1928),
 pp. 145-69, 6 Pls., 10 Figs.

—: 'Excavations at Beisan during the 1927 Season. Two Temples of Thothmes III,
 &c.' (in *QSt.*, 1928), pp. 73-90, 1 Plan, Pls. I-V.

—: 'The New Discoveries at Beisan' (in *Discovery*, May 1928), pp. 137-41, 4 Figs.

—: 'The recent finds at Beisan' (in *Antiquity*, 1928), pp. 192-5, Pls. I-III.

—: 'The Palestine Expedition. Report of the 1928 Season' (in *MJ*, 1929),
 pp. 37-98.

—: 'Palestine Expedition of the Museum of the University of Pennsylvania.
 Third Report—1928 Season' (in *QSt.*, 1929), pp. 78-94, Pls. II-XVI.

—: *The Topography and History of Beth-Shan with details of the Egyptian and other
 inscriptions found on the site* (Publications of the Palestine Section of the Museum of
 the University of Pennsylvania, vol. 1), Philadelphia 1930, XXII, 62 pp., Fr., 58 Pls.

- Fitzgerald, G. M.: *The Four Canaanite Temples of Beth-Shan. Part II. The Pottery* (Publications of the Palestine Section of the Museum of the University of Pennsylvania, vol. 2), Philadelphia 1930, V, 43, Pls. XLI-LI.
 —: 'Excavations at Beth-Shan in 1930' (in *QSt.*, 1931), pp. 59-70, Pls. I-VI.

BEIT JIBRĪN

Excavations conducted by the Palestine Exploration Fund in 1900.

- Bliss, F. J.: 'Report on the Excavations at Tell Sandahannah' (in *QSt.*, 1900), pp. 319-38, 3 Pls., illus.
 Bliss, Frederick Jones and Macalister, R. A. Stewart: '*Excavations in Palestine during the years 1898-1900*, ... with a Chapter by ... Wünsch,' London, 1902.
 (Chapter V. The Excavations at Tell Sandahannah by F. J. B[liss], pp. 52-61, Figs. 25-9, Pls. .

Necropolis discovered in 1902.

- Thiersch, H. und Peters, John, P.: 'Neu entdeckte Gräber bei Bet Dschibrin' (in *MuNDPV*, 1902), pp. 40-2.
 Peters, John P. and Thiersch, H.: 'The Necropolis of Mareshah. Preliminary Notice' (in *QSt.*, 1902), pp. 393-7.
 Peters, John P. and Thiersch, Hermann: *Painted Tombs in the Necropolis of Marissa* (*Marêshah*), edited by Stanley A. Cook, London, 1905, XVII, 101 pp., 1 front., 22 Pls., 24 Figs.

Casual discoveries in 1913.

- Moulton, Warren J.: 'An inscribed tomb at Beit Jibrin' (in *AJA*, 2nd ser., Vol. XIX, 1915), pp. 63-70, 3 Figs., 5 facsimiles.
 (— *Art and Archaeology*, Vol. I, No. 2, 1914, pp. 62-71.)
 Moulton, Warren J.: 'A painted Christian tomb at Beit Jibrin' (in *AASOR*, II/III, 1923), pp. 95-104, front., 4 Pls., 6 Figs.

Excavations conducted by the École Biblique et Archéologique Française in 1921 and 1924.
 Vincent, L. H.: 'Une villa gréco-romaine à Beit Djebrîn' (in *RB*, 1922), pp. 259-81, Pls. VIII-X, 4 Figs.

- Abel, F. M.: 'Découvertes récentes à Beit-Djebrîn' (in *RB*, 1924), pp. 583-604, Pls. X-XVI, 4 Figs.

Excavations conducted by the École Biblique et Archéologique Française in 1923.

- Abel, F.-M.: 'Tombeaux récemment découverts à Marisa' (in *RB*, 1925), pp. 267-75, Pl. XII, 4 Figs.

BEIT JIMĀL

Excavations conducted by the Benedictine Fathers of the Dormitio, Jerusalem, in 1916.

- Gisler, Mauritius: 'Das Grab des hl. Erzmärtyrers Stephanus' (in *HL*, January 1917), pp. 15-21, 1 Fig.

- Abel, F. M.: 'Une chapelle byzantine à Beit el-Djemal' (in *RB*, 1919), pp. 244-8, 2 Figs.

- Gisler, Maurice: *ΚΑΦΑΡΓΑΜΑΑ The burial place of St. Stephen the Proto-Martyr and S.S. Nicodemus, Gamaliel, Abibo, rediscovered at Beitgemâl, Palestine, by the Salesian Fathers of Dom Bosco*, 1923, 33 pp., 23 illus.

BEIT SĀHŪR

Excavated by the Benedictine Fathers of the Dormitio, Jerusalem, in 1908.

Hänsler, Heinrich: 'Archäologisches aus Jerusalems Umgebung' (in *HL*, 1908), pp. 187-93, illus.

BEIT SŪRĪK

Mosaic pavement casually discovered, and immediately afterwards almost entirely destroyed.

Vincent, H.: 'Une mosaïque avec inscription à Beit Sourik' (in *RB*, 1901), pp. 444-8, 1 Fig.

Clermont-Ganneau, Ch.: 'L'inscription en mosaïque de Beit Sourik' (in *RAO*, V, 1903), pp. 46-9, Pl. III B.

BEITĪN

Soundings made by the American School of Oriental Research in 1927.

Albright, W. F.: 'A trial excavation in the Mound of Bethel' (in *BASOR*, No. 29, 1928), pp. 9-11.

BETH ALPHA

Excavations conducted by the Hebrew University in 1929.

Sukenik, E. L.: 'בית הכנסת העתיק שבבית-אלפא (הודעה לפי שעה)' [The Ancient Synagogue at Beth-Alpha. (Preliminary Report)] (in *Tarbiš*, Vol. I, 1929), pp. 111-17, Pls. I-V.

BETH PELET

See Tall el Fāri'a.

BETH SHEAN

See Beisān.

BETH SHEMESH

See 'Ein Shams.

BETHANY

Casual discovery by Passionist Fathers in 1914.

Vincent, H.: 'Un hypogée cananéen à Béthanie (in *RB*, 1914), pp. 438-41, Fig. 9.

BETHAR

See Battir.

BETHLEHEM

Casual discovery in 1894.

Séjourné, Paul-M.: 'Chronique de Jérusalem. Découverte d'une nécropole chrétienne à Bethléem (in *RB*, 1895), pp. 439-444, Fig. 1.

Casual discovery in 1923.

Cheneau, Paul: 'L'ancien carillon de Bethléem' (in *RB*, 1923), pp. 602-7, Pls. XII-XIV, 1 Fig.

BETHPHAGE

Excavated in 1910.

Orfali, Gaudence: 'Un hypogée juif à Bethphagé' (in *RB*, 1923), pp. 253-60, Pl. V, Figs. 1-6.

Casual discovery in 1927.

Barrois, A.: 'Tombe récemment découvertes à Jérusalem. 2. Tombe chrétienne à Bethphagé' (in *RB*, 1928), p. 262, Fig. 2.

CAPERNAUM

See Talhūm.

CARMEL

See Mount Carmel.

DEIR DAKHLE

Casual discovery in 1919.

Drake, F. M.: 'A recently discovered mosaic' (in *Burlington Magazine*, Vol. XXXIV, 1919), pp. 144 f., Pl.

DORA

See Tantūra.

ED DAWEIMA

Casual discovery of the tombs in 1887.

Van Kasteren, J. P.: 'Neuentdeckte Grabkammern.' I. In ed-duweimi (in *ZDPV*, 1889), pp. 24-7, Figs. 1-3.

'EIN 'ARRŪB

Casual discovery in 1902.

Barton, George A.: 'The Mosaic recently found at 'Ain 'Arrûb' (in *Journal of Biblical Literature*, XXII, 1903), pp. 41-4, 1 Fig.

'EIN DŪK

Casual discovery by a bombshell during military operations in 1918.

Clermont-Ganneau, Charles: 'La mosaïque juive de 'Ain Douq' (in *CAIBL*, 1919), pp. 87-120, 1 Fig.

Excavations conducted by the École Biblique of Jerusalem in 1919 and 1920.

Vincent, H.: 'Le sanctuaire juif d' 'Ain Douq' (in *RB*, 1919), pp. 532-63, 2 Figs.

Vincent, L. H.: 'Le sanctuaire juif d' 'Ain-Douq' (in *RB*, 1921), pp. 442 f., Pl. VIII, Fig. 2.

Vincent, L. H., et Carrière, B.: 'La synagogue de Noarah' (in *RB*, 1921), pp. 579-601, Pls. XV, XVI, 1 Facs.

'EIN SHAMS

Excavations conducted by the Palestine Exploration Fund in 1911 and 1912.

Mackenzie, Duncan: 'The ancient site of 'Ain Shems, with a memorandum on the prospects of excavation' (in *QSt.*, 1911), pp. 69-79, 1 Pl., 3 Figs.

—: 'The Fund's excavations at 'Ain Shems' (in *QSt.*, 1911), pp. 139-42, 1 Pl., pp. 169-72.

—: 'The excavations at 'Ain Shems, June-July, 1912' (in *QSt.*, 1912), pp. 171-8.

—: 'The Excavations at Ain Shems' (in *PEF Annual*, Vol. I, 1911), pp. 40-94, Pls. VII-XIV, 28 Figs. (Vol. II, 1912-13), 104 pp., Front., Pls. I-LXI, 11 Figs.

Excavations conducted by the Haverford College from 1928 onwards.

Grant, Elihu: 'Work at Beth Shemesh in 1928' (in *QSt.*, 1928), pp. 179-81.

—: *Beth Shemesh (Palestine)*. Progress of the Haverford Archaeological Expedition. Haverford, 1929.

—: 'The Haverford College Excavations at ancient Beth Shemesh, 1928' (in *QSt.*, 1929), pp. 201-10, Pls. I-III.

—: 'Beth Shemesh, 1930' (in *QSt.*, 1930), p. 133 f.

EMMAUS

See 'Imwās.

GAZA

Casual discovery in 1910.

Macalister, R. A. S. and Knesevich, Emil G.: 'An old sarcophagus at Gaza' (in *QSt.*, 1910), pp. 294-6, 2 Figs.

Vincent, H.: 'Un hypogée hellénistique à Gaza' (in *RB*, 1910), pp. 575 f., 2 Figs.

Holes in the Northern Escarpment of the Mound dug out between 1911 and 1920.

Garstang, J.: 'The Walls of Gaza' (in *QSt.*, 1920), pp. 156 f.

Excavations carried out by the British School of Archaeology, Jerusalem, in 1922.

Phythian-Adams, W. J.: 'Reports on Soundings at Gaza, &c.' (in *QSt.*, 1923), pp. 11-14.

—: 'Second Report on Soundings at Gaza' (in *QSt.*, 1923), pp. 18-30, 5 Figs.

GERAR

See Tall Jamma.

GERIZIM

See Mount Gerizim.

GEZER

Excavations carried out by the Palestine Exploration Fund in 1902.

Macalister, R. A. Stewart: 'First Quarterly Report of the excavation of Gezer' (in *QSt.*, 1902), pp. 317-75, 11 Pls., 23 Figs.

—: 'Second Quarterly Report of the excavation of Gezer' (in *QSt.*, 1903), pp. 7-50, 10 Pls., 5 Figs.

Macalister, Alex.: 'The bodies of the second burial cave' (in *QSt.*, 1903), pp. 50 f.

Macalister, R. A. Stewart: 'Third Quarterly Report of the excavation of Gezer' (in *QSt.*, 1903), pp. 107-25, 3 Pls., 6 Figs.

—: 'Fourth Quarterly Report of the excavation of Gezer' (in *QSt.*, 1903), pp. 195-231, 4 Pls., 16 Figs.

—: 'Fifth Quarterly Report of the excavation of Gezer' (in *QSt.*, 1903), pp. 299-322, 6 Pls., 7 Figs.

Macalister, A.: 'Report on the human remains found at Gezer 1902-3' (in *QSt.*, 1903), pp. 322-6.

- Macalister, R. A. Stewart: 'Sixth Quarterly Report on the excavation of Gezer' (in *QSt.*, 1904), pp. 9-26, 3 Pls., 8 Figs.
 —: 'Seventh Quarterly Report on the excavation of Gezer' (in *QSt.*, 1904), pp. 107-27, 4 figs.
 —: 'Eighth Quarterly Report on the excavation of Gezer' (in *QSt.*, 1904), pp. 194-228, 6 Pls., 9 Figs.
 Pinches, Theophilus G.: 'The fragment of an Assyrian tablet found at Gezer' (in *QSt.*, 1904), pp. 229-36, 2 Pls., illus.
 Macalister, R. A. Stewart: 'Supplementary notes on the Eighth Report' (in *QSt.*, 1904), pp. 355-7.
 —: 'Ninth Quarterly Report on the excavation of Gezer' (in *QSt.*, 1904), pp. 320-54, 4 Pls., 8 Figs.
 —: *The Excavation of Gezer 1902-5 and 1907-9*, 3 Vols., London, 1912. XXIV, 401 pp., Pl., illus.; XVI, 488 pp., Pl., illus. [with Index], 15 pp., front., 226 Pls.

HARBAJ

See Tall el Harbaj.

'IMWĀS

Excavations conducted by Captain Guillemot in 1876(?).

Guillemot, J. B.: 'Emmaus-Amoas' (in *Missions Catholiques*, March 1882), pp. 103-6, illus.

Excavations conducted by the École Biblique et Archéologique Française in 1924.

Vincent, L. H.: 'Fouilles de l'École à la Basilique d'Amwas' (in *RB*, 1926), pp. 117-21, Pl. III.

IRBID

Excavations carried out by the Palestine Exploration Fund in 1865.

Wilson, Charles W.: 'Notes on Jewish Synagogues in Galilee' (in *QSt.*, 1869) pp. 37-42, especially p. 40 (copied almost verbatim in *Special Papers*, pp. 294-9).

Kohl, Heinrich und Watzinger, Carl: *Antike Synagogen in Galilaea* (29. Wiss. Veröffentlichung der Deutschen Orient-Gesellschaft, 1916), pp. 59-70, Figs. 112-35, Pls. VIII, IX.

'ĪSAWIYA

Cistern cleared by Sir [then Mr.] John Gray Hill in 1899.

Gray Hill: 'A remarkable cistern and newly discovered spring at Aîsâwîyeh' (in *QSt.*, 1899), pp. 45 f., 1 Fig.

JERICHO

Excavations carried out by the Palestine Exploration Fund in 1869.

Warren, Charles: *Notes on the Valley of the Jordan and Excavations at Ain es Sultan*. London 1869.

Excavations started by the Ministry of Education, Vienna, and continued by the Deutsche Orient-Gesellschaft in 1907, 1908.

Sellin, Ernst: Kurzer vorläufiger Bericht über eine Probeausgrabung in Jericho (in *MuNDPV*, 1907), pp. 65-71, Figs. 5, 6.

(Sellin, Ernst, Watzinger, Carl, and Langenegger, Felix:) 'Vorläufige Nachrichten über die Ausgrabung in Jericho im Frühjahr 1908' (in *MDOG*, 39, Dec. 1908), pp. 1-41, 18 Figs., 2 Pls.

(Sellin, Ernst, Watzinger, Carl, and Nöldeke, Arnold:) 'Vorläufige Nachrichten über die Ausgrabung in Jericho im Frühjahr 1909' (in *MDOG*, 41, Dec. 1909), pp. 1-36, 2 Pls., 15 Figs.

Sellin, Ernst und Watzinger, Carl: *Jericho. Die Ergebnisse der Ausgrabungen* (22. Wissenschaftl. Veröffentlichung der Deutschen Orient-Gesellschaft 1913), IV, 190 pp., 4 Plans, 219 Figs., 45 Pls.

Casual discovery in the Garden of the Russian Hospice, a few years prior to 1911.

Abel, F.-M.: 'Le tombeau de l'higoumène Cyriaque à Jericho' (in *RB*, 1911), pp. 286-9, 1 Fig., p. 440.

Excavations conducted by the Palestine Exploration Fund since 1930.

Garstang, John: 'Jericho. Sir Charles Marston's Expedition of 1930' (in *QSt.*, 1930), pp. 123-32, Pls. I-X.

JERUSALEM

Will be published later.

JIFNĀ

Casual discovery in 1912.

Vincent, Hugues: 'Un hypogée juif à Djifneh' (in *RB*, 1913), pp. 103-6, Fig. 11.

Casual discovery.

Abel, F.-M.: 'Une villa romaine à Djifna' (in *RB*, 1923), pp. 111-14, Figs. 3, 4.

EL JISH

Soundings conducted by the Deutsche Orient-Gesellschaft in June 1905.

Kohl, Heinrich und Watzinger, Carl: *Antike Synagogen in Galilaea* (29. Wiss. Veröffentlichung der Deutschen Orient-Gesellschaft, 1916), pp. 107-11, Figs. 204-17, Pl. XV.

L. A. M.

(To be continued.)

THE NAME OF KHĀN EL AḤMAR, BEISĀN

A FEW minutes walk to the east of the railway-station at Baisan are the ruins of a large building, once a caravanserai, since used as a temporary shelter for Bedouins working in the vicinity.

As early as 1874 Guérin¹ drew attention to this monument, later it was measured and eventually published by the Survey Party of the Palestine Exploration Fund,² and quite recently the Arabic inscription commemorating its foundation by Salār in Jumādā I, 708 (October–November 1308) was published by the Rev. Père J. A. Jaussen O.P.³ The caravanserai has been visited by many travellers and pilgrims, and mention of it is frequently made in literature, either without a name being given⁴ or under the names Khān el Aḥmar ('the red caravanserai')⁵ or Khān el Aḥmār,⁶ the later having been translated as 'the caravanserai of the asses'.

The spelling Khān el Aḥmar, given by the authorities quoted above and supported by local pronunciation of to-day, is undoubtedly correct. Why then should the Survey Party have adopted a spelling, and consequently a translation, presupposing a form which occurs neither in classical nor vulgar Arabic? There must have been some good reason for this assumption. Obviously the name must have been misheard in an unconscious effort to explain away the difficulty arising out of the fact that a building on which nothing red is to be seen should be called the Red Caravanserai. Or it might be asked whether there was something in the building in the past which might have been the origin of the adjective, such as the green tiles to which Yeshil Jāmi' owes its name, or the blue ones after which the Gök Jāmi' is called. Khān el Aḥmar is not in a good state of preservation,⁷ but there is enough of it left to show that neither its walls nor its roof were of red stone; moreover,

¹ *Description de la Palestine, Samarie*, I, p. 299.

² *Memoirs*, II. 119 f. and fig.

³ 'Inscription arabe du Khān al-Aḥmar à Beisān (Palestine)' (in *BIFAO*. XXII, 1923, pp. 99 ff.).

⁴ Burckhardt, *Travels in Syria and the Holy Land*, London, 1822, p. 343 ('a large khan'), copied verbatim by Robinson, *Biblical Researches*, London, 1841, Vol. III, p. 175; Guérin, l.c. ('Khan Musulman').

⁵ Seetzen, *Reisen II*, p. 165 ('chân el áchmar'); Baedeker, *Palestine and Syria*, 1912, p. 241 ('Khān el-Ahmar'); *La Palestine*, Guide historique et pratique par des professeurs de Notre-Dame de France à Jérusalem, 1922, p. 655 ('caravansérail rouge'); Jaussen, l.c. ('Khān al-Aḥmar'); Thomsen, *Palästina-Literatur*, IV, p. 682 ('chân el-aḥmar'); Rowe, *The Topography and History of Beth-Shan*, p. 3 ('Khān el-'Ahmar').

⁶ *Name List*, p. 162; *Memoirs*, l. c.

⁷ Cf. Rowe, l. c., Pl. 10.

Conder's description based on observations made in 1874, makes any such suggestion impossible.

I think we shall be safe in assuming that it is not the colour of parts of the building, but that of the soil which gave the caravanserai its name. Among the buildings erected by Salār, a list of which is given at the end of a biography of his friend Sanjar el Jāwli,¹ this caravanserai is referred to as² خان... بحمرة بیسان 'the caravanserai on the red ground of Beisān'. That the soil of the plateau on which the khan was erected is red has been noted by European scholars too,³ but that the soil gave the name to the building has not been suggested before. Yet it is not the only example of its kind. There is another and more famous Khān el Aḥmar in Palestine, better known to Europeans as the 'Inn of the Good Samaritan' half-way along the Jerusalem-Jericho road, which owes its name not to its appearance but to the red soil on which it stands, just as the Chastel Rouge of the Crusaders, immediately above it, was in all probability not red itself, but so called after the red hillock on which it was built.⁴

Other examples are furnished by the names of the following sites: Birkat el Beidā (P.E.F. Map, Sheet VI.O.g. 6-5), 'Ein el Beidā (IV. Q.e. 4-4), 'Ein es Saudā (IX.Q.k. 5-3) and Khirbat el Ḥamrā (IX.P.1. 10-5), all of them called after the colour of their surroundings and not after the colour of the water in the case of springs or that of stones in the case of buildings.

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¹ Šafadī, *A'yān*, s. v. (MS. Berlin, fo. 49^v, l. ult.); Maqrīzī, *Khīṭaṭ*, II, p. 398, l. 4 from bottom (ed. A.H. 1326, vol. IV, p. 248, l. 11) where رسلان is a scribe's error for رسلان.

² The Berlin MS. has نيسان an obvious mistake for بیسان.

³ Guérin, l. c., 'sur un plateau . . . dont le sol est rougeâtre'; Picard, 'Zur Geologie der Bēsān-Ebene' (in *ZDPV*, 1929, p. 46) 'Im gleichen Landschaftsabschnitt findet man . . . rotbraunen . . . Kalk'.

⁴ The outer layer of stones having been stripped off it is impossible to assure that it was not built of the hard red limestone, locally known as 'mizzī aḥmar' or 'mizzī yahūdī', which is very common in the district of Jerusalem.

JERUSALEM: ANCIENT STREET-LEVELS IN THE TYROPOEON VALLEY WITHIN THE WALLS

THE main drainage of Jerusalem-within-the-walls has hitherto depended upon a sewer crossing the City from north to south along the western slope of the central cleft which formerly separated the eastern and western hills, viz. the Tyropoeon Valley of Josephus, now indicated by a main thoroughfare still called the Valley Street (*Tarīq al-Wād*). The sewer follows a more direct course than the street. Beginning just outside the Damascus Gate (*Bāb al-Amūd*) at St. Paul's Hospice, now used as central Government offices, it follows the street almost as far as 'David' Street, *Tarīq Bāb as-Silsila*, the main thoroughfare which descends from the Jaffa Gate (*Bāb al-Khalīl*) to the Haram; here the street is diverted. They meet again outside the 'Wailing Wall' Synagogue and separate again before reaching the south wall, the street twisting towards the Dung Gate (*Bāb al-Maghāribeh*), the sewer going straight on to empty a little to the west of it. Here its contents are jealously shared by the market gardeners of Silwan upon the slopes of the eastern hill which was formerly Ophel. At the synagogue the sewer is joined by the corresponding side drain falling from the Jaffa Gate. Above this junction and on either side of 'David' Street the main sewer has recently collapsed at several points owing to the cumulative pressure of debris and buildings piled up against the street, which is itself carried several metres higher than the surrounding level by part of the ancient viaduct known after its discoverer as 'Wilson's Arch'. The Municipality of Jerusalem have consequently decided to carry out a thorough reconstruction of this section of the sewer. To divert the flow during these operations a pumping shaft has been sunk northwards or up-stream at the nearest convenient point in the Valley Street, about 25 metres south of *Sūq al-Qaṭṭānīn*, the central western entrance to the Haram. In this shaft two ancient street levels have been discovered (Fig. 1).

The upper one was found 2.90 metres below the present roadway.¹ It was found almost intact, a pavement of large flag-stones, not uniform in size but averaging more than a metre square and about 30 cm. thick. They were laid diagonally and irregularly bonded (Fig. 2), and are of the hard, whitish limestone locally known as *mizzī helū*. The pavement rests almost directly on the

¹ For comparison with Warren's map, *Excavations at Jerusalem*, P.E.F., London, 1884, this is 728.38 metres = 2,389.8 feet above mean sea-level. His rock contour following the street is given as 2,399 feet.

CILL ABOVE MEAN SEA-LEVEL 731.445 M.

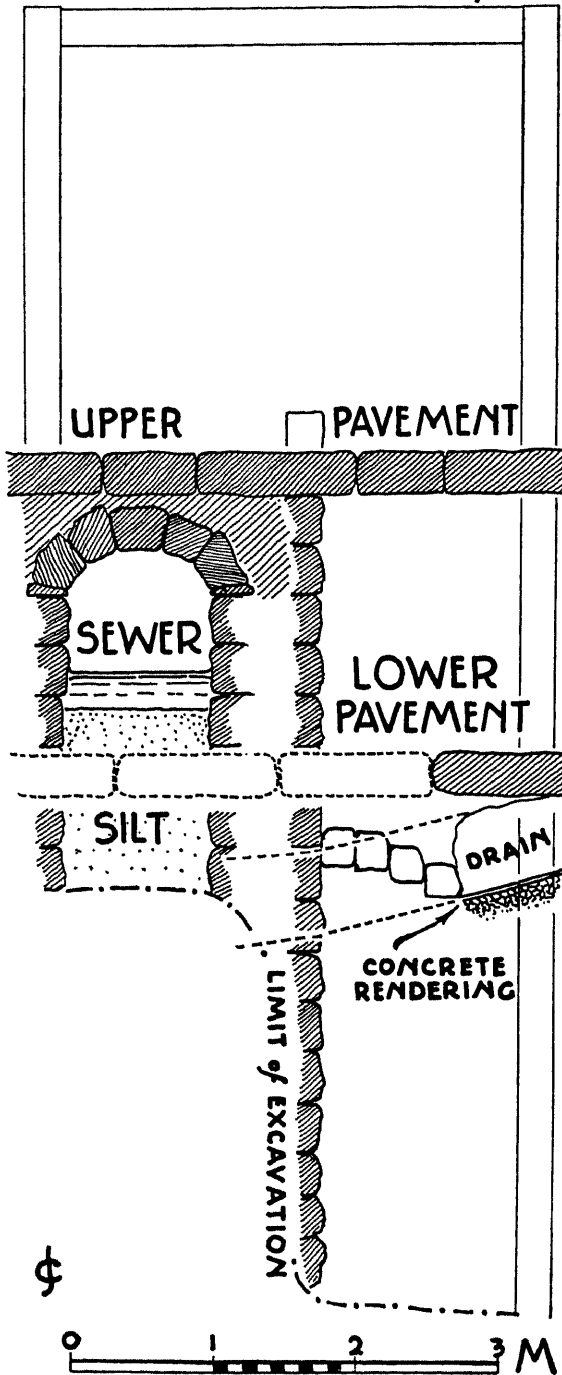


FIG 1

arch of the sewer. If this was placed centrally as was usual, the street must have been more than 5.50 m. wide, since the shafting does not quite reach its western edge. The paving stones were raised in order to get at the sewer and the excavation continued in the western half of the shaft between the sewer wall and the western side of the frame in order to provide a sump for pumping. 2.10 m. lower down the remains of another pavement were discovered.¹ There were three flag-stones in position, projecting either from the western or northern side of the cutting (Fig. 3). Both in size and material they resembled the upper ones; unlike them they were laid square to the sewer, not diagonally, and they were not so closely bedded. When they were removed there were no others to be seen on either side of the shaft. The south-west corner was quite empty until digging was resumed. Then a drain appeared immediately under the level of the stones just removed. It projected only 40 cm. from the western face, falling towards the sewer wall. It was built of light rubble rendered in hard lime concrete unmixed with any ground pottery, and contained a deposit of sticky grey clay. From fragments of this concrete found near the sewer wall making an

¹ 726.28 m. = 2,382.9 feet above m. s. l.

outward bend it appears to have been splayed, presumably where it joined a former sewer at the lower level. The gap between the sewer wall and its broken end was filled with four long stones, abutting and stepping down from the wall, possibly as a footing. In the hope of reaching rock the excavation was prolonged to a depth of 9 metres below the present roadway and the soil probed to a total depth of $10\frac{1}{2}$ metres without finding it.¹ So far as could be determined the sewer wall continued though little better than packing; above it had consisted of rather light, roughly dressed ashlar faces holding a rubble core, set in mud mortar. Here then it is scarcely less than 7 metres tall. Not that it can have been as high as this throughout its course to judge by Warren's contours. But here, contrary to Warren's assumption, the general contour of the valley must be broken by a tributary gully. In order to carry the sewer safely across it the walls were founded as low as possible, probably at rock-bottom at a depth not yet determined.

Separated by nearly two metres of debris and differently laid, these two pavements evidently belong to different periods; on the other hand both were solidly built of heavy flagstones which vary very little in size as between the two. The upper one which was found intact resting almost directly upon the arch of the sewer was probably contemporary with the arch, though it is not clear whether this belonged to a new construction or was

¹ $720.945 \text{ m.} = 2,365.4 \text{ feet}$ above m. s. l., i.e. nearly 34 feet below Warren's contour.

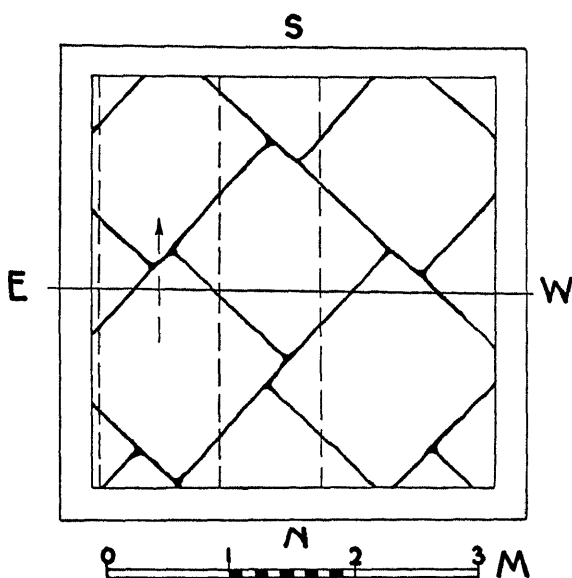


FIG 2

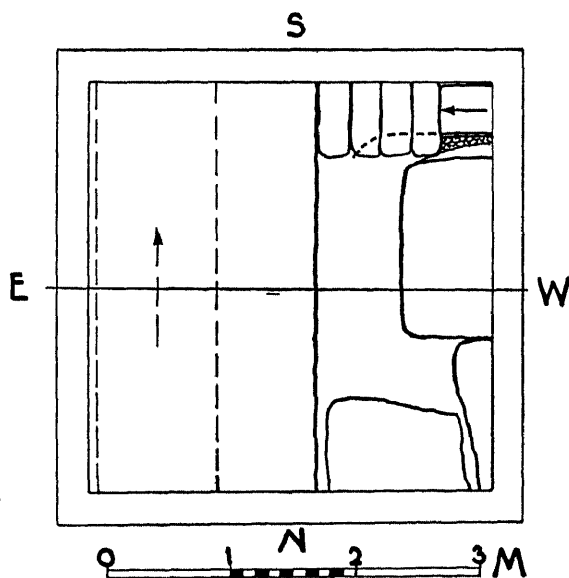


FIG 3

simply the heightening of an older drain or conduit to which the small cross drain under the lower pavement was formerly tributary. The lower pavement was too broken to show whether it had once been bonded or not with the lower part of the existing drain, or even whether it had followed the same direction. The upper street, like the modern road, undoubtedly did. Pottery has been collected (*a*) between the modern road level and the upper pavement, (*b*) between the two pavements, and (*c*) beneath the lower. As evidence for dating the two streets it will be taken together with similar material from other shafts yet to be dug.

C. N. J.

A TOMB CHAMBER IN THE SYRIAN ORPHANAGE, JERUSALEM

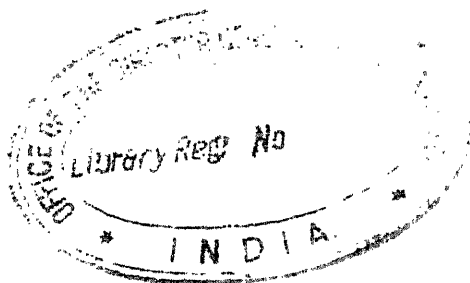
EARLY IN 1931 the Syrian Orphanage at Jerusalem reported to the Department of Antiquities the discovery of a tomb chamber on their grounds. The chamber was cleared on behalf of the Department in the beginning of March; it was found to contain three rock-sunk graves (Graves 1-3 on plan) and a central pit (marked P on plan). In front of it there was a rock-cutting containing three further rock-sunk graves (Graves 4-6 on plan).

The chamber was coated with two layers of plaster. The first coating, which was rather rough, consisted of grey cement and white lime grits, the second, which was smooth, of lime only. Most of the plaster had come off and was found lying on the floor of the chamber.

The entrance to the chamber was on the south-east (see plan). It was built of well-dressed masonry, and one of the stones to the west of the entrance had been bored to receive a latch. Several potsherds, with broad blunt ribs (usually attributed to the late Roman period), were found in the central pit and on the slabs placed over the graves. In Graves 1 and 2 several skulls and skeletal bones were found. In addition, a gold ear-ring with a suspended pearl bead (Plate XXXVIII, 2), similar to most of the ear-rings found at Karm al-Shaikh,¹ was found in Grave 1. This was shown to Professor Rostovtzeff, who regarded it as belonging to the second century A.D., basing his date upon similar ear-rings discovered in Egypt with papyri and coins of that period. Grave 2 contained a glass bracelet of 5.1 cm. diam. and a gold ear-ring with several pearls and a gem (Plate XXXVIII, 2). This form of ear-ring appears to Professor Rostovtzeff to be rather rare. No similar ear-ring is described in F. H. Marshall, *Catalogue of Jewellery* or E. Vernier, *Bijoux et Orfèvreries*. In the rebate of the grave a Roman lamp was found. In Grave 3 nothing but a few bones was found. The bottom of this grave was broken in the middle. An iron nail was discovered in Grave 6 (see plan) but nothing in the other two graves in the rock-cutting.

D. C. B.

¹ *The Quarterly of the Department of Antiquities*, Vol. I, No. 1, Pls. V (11), VI (7), VII (2, 9), VIII (3), XIV (3, 7).



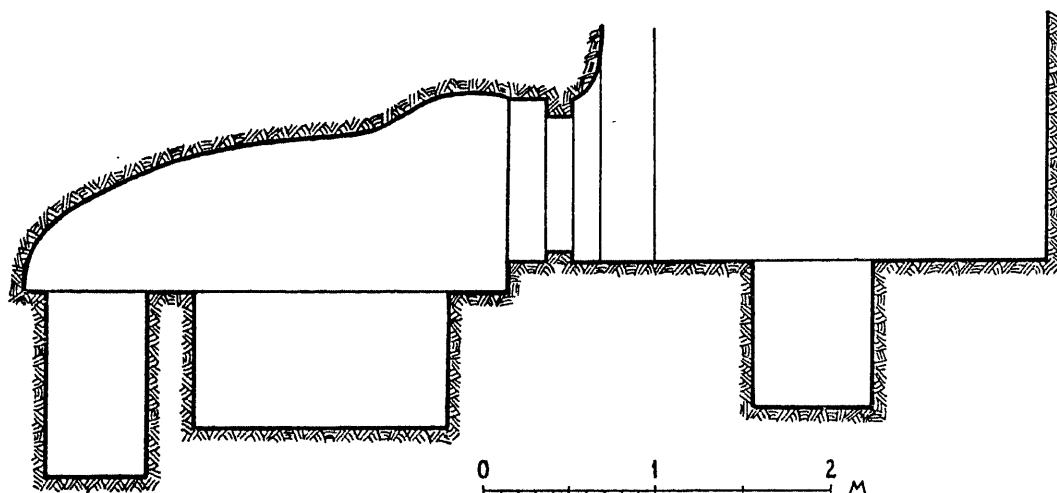
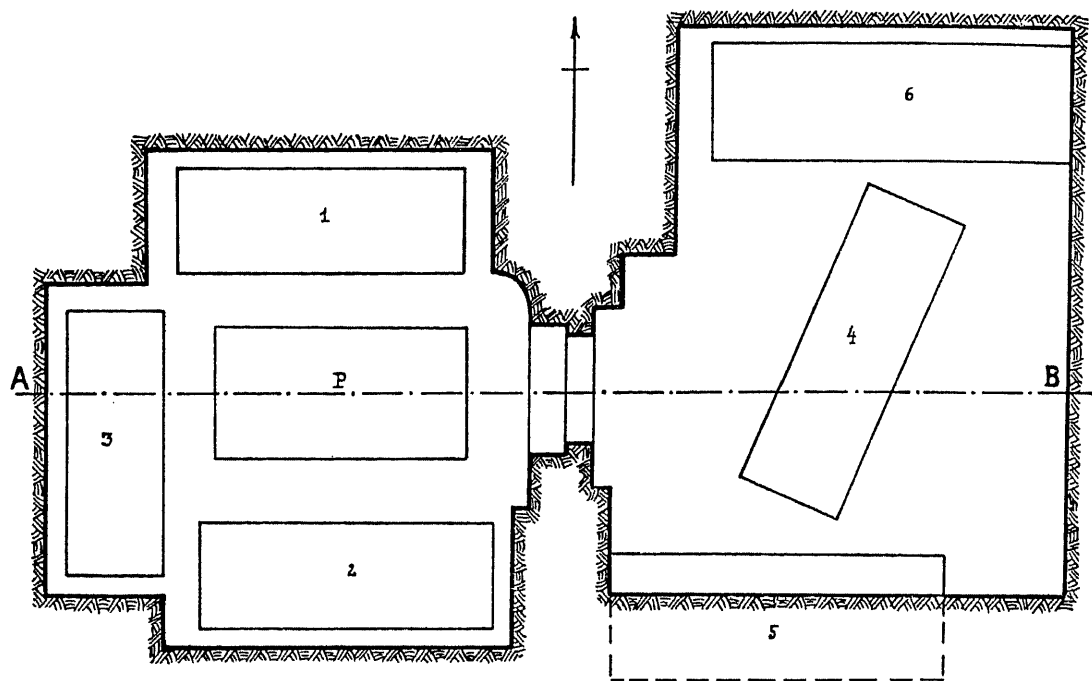




FIG. 1. CAPITAL FROM MUKHMĀS

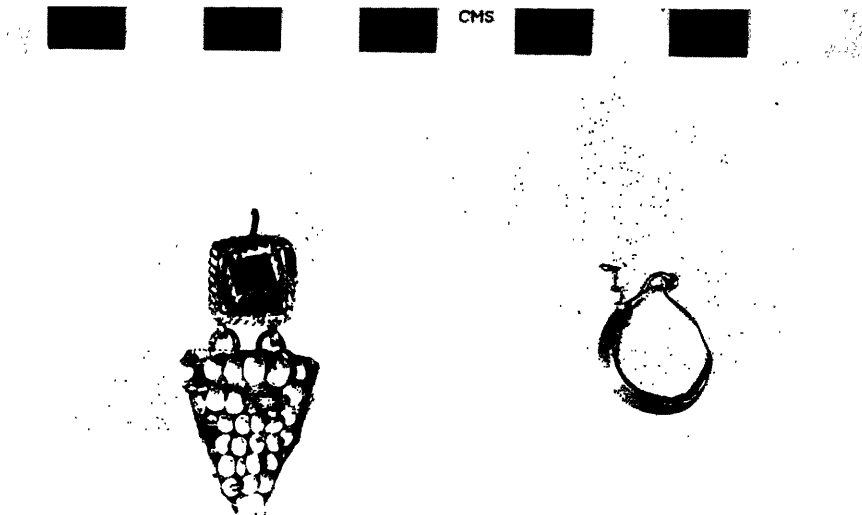


FIG. 2. FROM A TOMB CHAMBER IN THE SYRIAN ORPHANAGE

BYZANTINE CHURCH AT MUKHMĀS

MUKHMĀS is a small village situated on a ridge some four miles east of the Jerusalem-Ramallah road, three-quarters of an hour's walk from Er Rām.

That the village occupies the site of a Byzantine settlement is apparent from the masonry of which the present houses are to a large extent constructed. At the north end of the village a mosaic floor and some scattered architectural fragments mark the position of a church of the Byzantine period. Although various houses, walls, and a cistern have been constructed immediately on the site, the surviving area of mosaic in the yard of the northernmost house in the village is sufficiently extensive to show that we are concerned with an ordinary basilica divided by ranges of columns into three aisles, and orientated approximately east and west. The number of columns and dimensions of the building can no longer be judged, but irregular breaks in the mosaic indicate the position of three of those in the northern range: they are spaced at intervals of 2.40 m. from centre to centre.

The surviving floor, protected till now by a generous deposit of rubbish, belongs mostly to the central nave, but extends also into the northern aisle until it is interrupted by the foundations of the house. The mosaic consists of a plain diaper pattern of alternate black and red crosses, extending without variation over both nave and aisles, except that in the former it encloses two rectangular panels, lying 2 m. apart on the axis of the church. The easternmost of these contains an inscription in Greek, the other a circular design of interlacing bands inscribed in a simple guilloche (Pl. XXXIX, 1, 2).

The inscription is executed in red tesserae, averaging 1 cm. square, the letters being about 5 cm. high. It has been partly patched with coarse white tesserae. Restored it reads:

ΚΥΡΙΕ ΜΝΗΣΘΗΙ ΤΟΝ
ΔΟΥΛΟΝ ΣΟΥ ΟΥΑΛΕΝΤΙ
ΝΟΝ ΑΜΑ ΣΥΝΒΙΩ ΚΕ ΤΕΚΝ
ΟΙΣ ΤΩ ΣΠΟΥΔΑΝΤΙ ΓΕ
ΝΕΨΘΕ ΚΕ ΨΗΦΩΘΗΝΕ ΤΗ
Ν ΟΨΙΩΤΑΤΗΝ ΕΚΛΗΣΙΑΝ

Line 1. μνήσθηθι for μνήσθητι.

Line 2. The name Ουαλεντινος appears in an inscription at Salkhad (Princeton Expedition to Syria 3, Sect. A, No. 168) and also at Dera'a (Waddington 2070 m).

Line 3. κέ, cf. line 5 ψηφωθήνε.

Line 4. τῷ σπουδάσαντι. The case is due apparently to assimilation to the preceding datives, συμβίω . . . τεκνοῖς; it is without grammatical construction.

Line 6. ἐκλησίαν for ἐκκλησίαν not uncommonly.

'Lord, remember thy servant Valentinus, with his wife and children: who zealously promoted the building and decoration with mosaic of the most holy Church.'

The second panel, which probably marks the centre of the building, lies on a level with the more easterly of the inter-columnar spaces represented by the lacunae on the north side of the mosaic. For the design five different colours are used, blue-black, grey, red, pink, and yellow: these appear in different combinations with white in the three interlacing bands of which the central pattern is composed.

On the assumption that these panels lay on the central axis of the church, the width of the nave was 7.14 m. between the axes of the arcades. No other details of the plan survive. Two moulded column bases, differing somewhat from each other in size and design, lie in the courtyard, and these with two capitals, built respectively into a neighbouring house and cistern, and of a single pattern (Pl. XXXVIII, 1), are the only extant remains of the supports of the church. Some fragments of the chancel fittings—a screen post and a few broken table-legs of white marble—also decorate adjacent buildings.

The date and dedication of the church are unknown: it is possible that a second inscription, recording both, lay further to the east in the usual position before the chancel step; it has not, however, survived. The style of the mosaic and inscription suggests a date in the sixth century.

Mukhmās (Michmash) is mentioned by Burchard of Mount Zion, writing in 1283, as a fairly large town on the boundary of the tribe of Ephraim toward the south.

R. W. H.

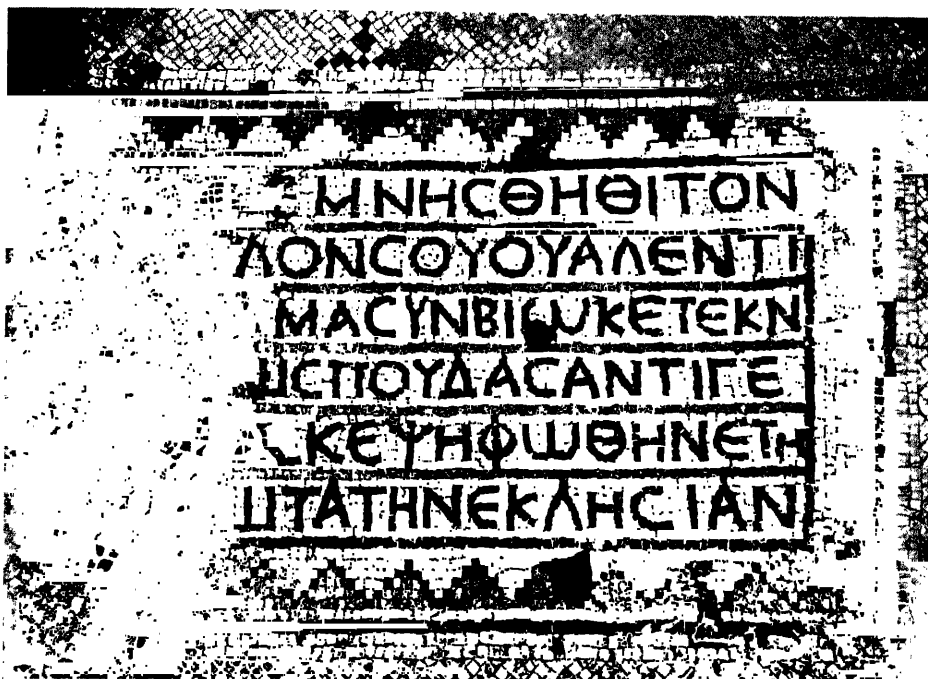


FIG. 1

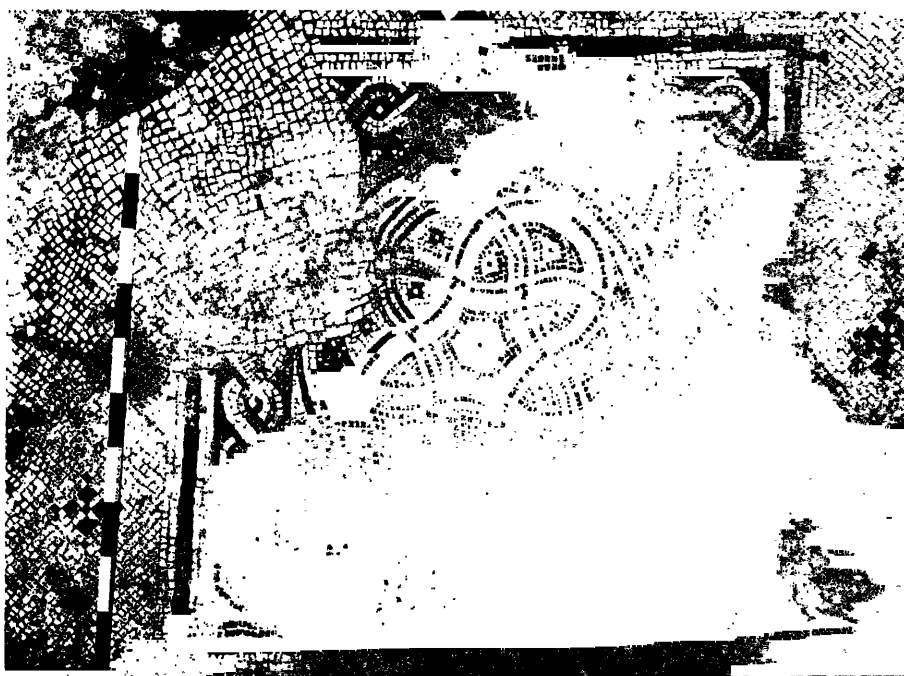


FIG. 2

TESSELLATED PAVEMENT AT MUKHMĀS

STREET LEVELS IN THE TYROPOEON VALLEY

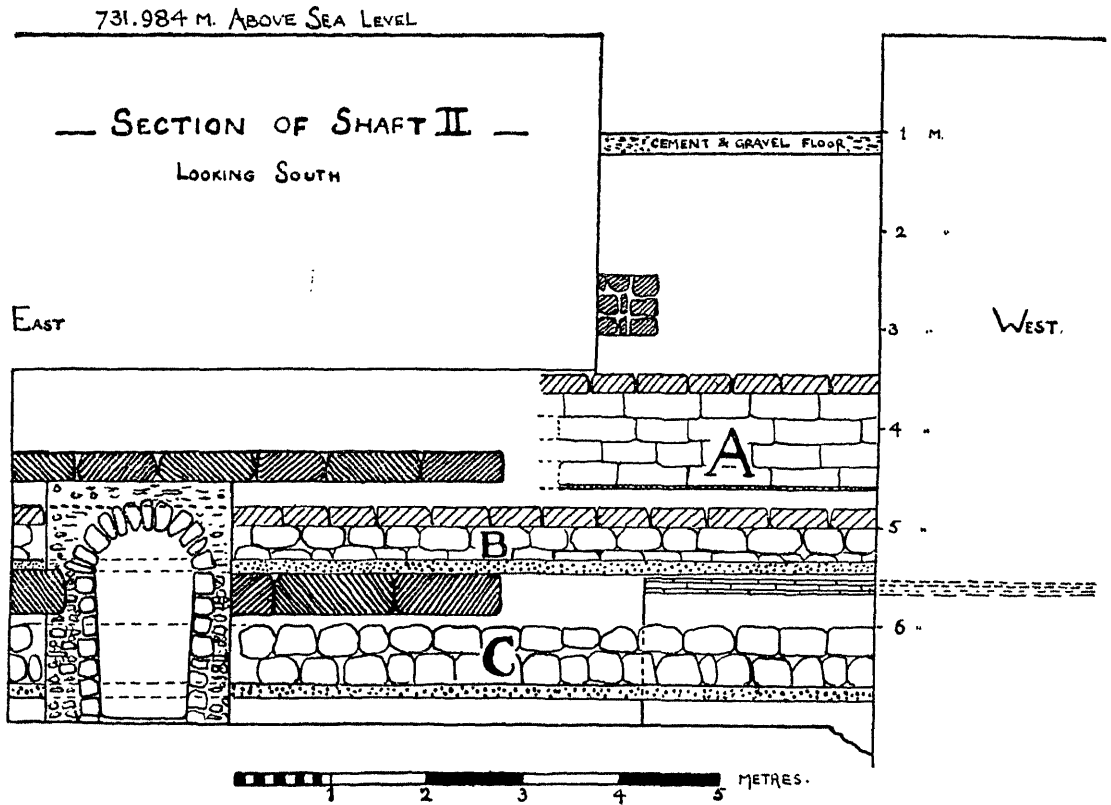
THE previous account of the operations in the Ṭarīq el Wād described the excavation of the first of two pump shafts sunk on the line of the main sewer with the object of diverting the flow of sewage from that section of the drain whose reconstruction the Municipality has undertaken. The lower of these, Shaft III, restores the stream to its old course at a point some few metres south of David Street, the total distance between the two being 87·5 metres. An intermediate shaft, No. II, has now been sunk 20 metres to the south of Shaft I, and 5 metres west of the line of the sewer and modern street.

This excavation, which was to be the base of the actual repairing operations, was carried down 7 metres below the surface level. It cut through a series of different periods of construction beneath the modern houses, including at 1 metre a cement and gravel floor covering the whole area of the shaft (see Sections), at 2·45 m. the foundation of a wall bordering the north and east sides of the shaft, and below this a series of three successive drainage or water channels, flowing in each case from west to east, and occupying roughly the same line along the north side of the excavation.

From the bottom of the shaft a lateral tunnel was driven eastwards to give access to the sewer, which from this point southward to Shaft III was to be dismantled and replaced by a reinforced concrete tunnel. Here too, as in Shaft I, two street levels were encountered, and so far as the demolition of the sewer has hitherto proceeded they accompany it. The difference in level between the two pavements is here considerably less than in Shaft I, where they were divided by a layer of debris 1·70 m. in depth. From there the upper pavement and arch of the sewer have descended 0·65 m., while the lower, remaining constant in level or even rising slightly, leaves an interval of barely a metre between the two.

In the course of the excavation along the line of the sewer itself, which has hitherto been confined to the section south of Shaft II, some new facts as to its construction and relation to the pavements have appeared. It is now clear, for instance, that the present structure incorporates two distinct periods of work. All that part of the drain which is below the level of the lower pavement is built of solid rubble set in good lime mortar and faced internally with rough blocks varying from 20 to 30 cm. in height. The upper part, on the other hand, comprising mainly the backing of the vault, is of a much looser rubble, set not in mortar but in mud with a very small proportion of lime.

This difference in the quality of the upper and lower sections continues unmistakable throughout the length that has so far been demolished, and at the same time corresponds with the level of the lower pavement—a coincidence which strongly suggests that the lower and better-built part of the drain is contemporary with that pavement and was not, as at first seemed possible,



sunk below it subsequent to its disuse. This is confirmed by the fact that the lower pavement shows no sign in the neighbourhood of Shaft II of having been ripped up about the line of the drain, but on the contrary abuts immediately upon it throughout and in parts is even built into the fabric. Had the street been torn up subsequently to allow for the excavation of the sewer, a considerable hiatus would of course have been left between the two broken edges and the sides of the intrusive structure.

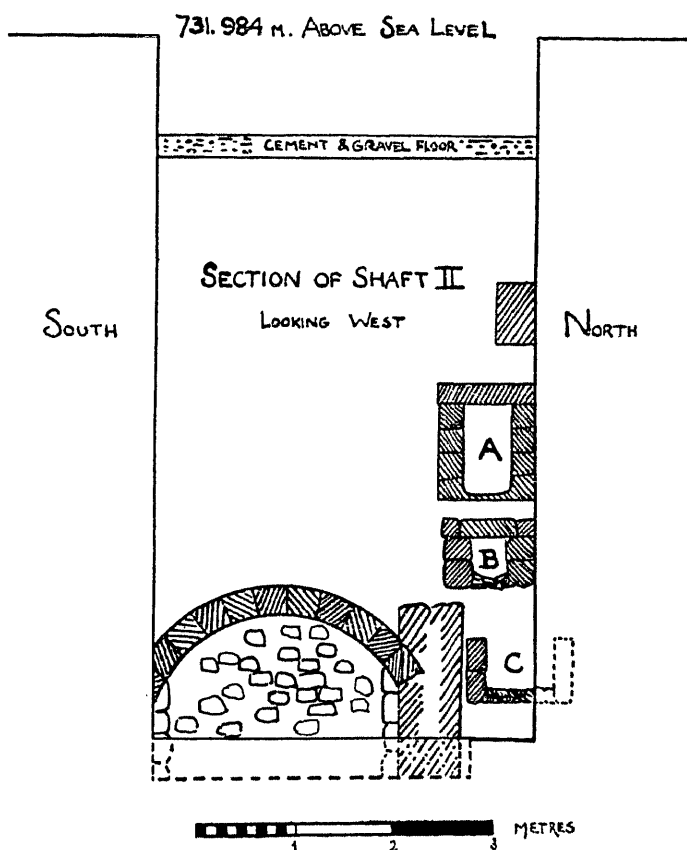
It is equally certain that the sewer in its present form is contemporary with the upper of the two ancient streets, with which it is connected at intervals by manholes carefully constructed in the apex of the vault.

There is, however, a change in the structure of the sewer between Shafts II

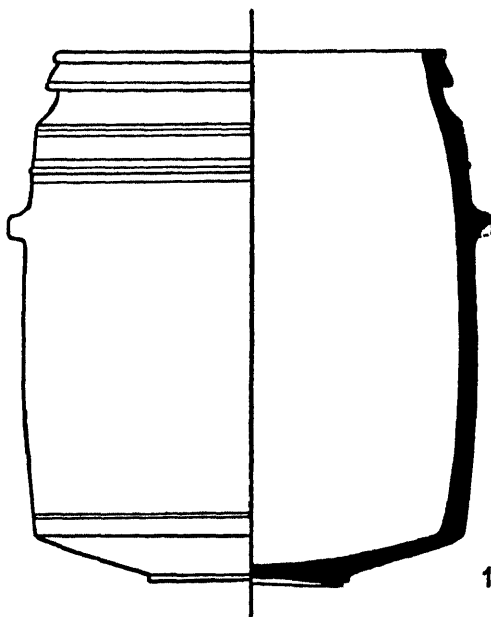
and III. The latter was excavated directly over the line of the drain and here too the upper pavement was found to continue, its stones lying, as in I and II, diagonally to the axis of the street, the level 70 cm. lower than in Shaft II. The sewer, which is here only 70 cm. wide, is covered no longer by a vaulted roof but by flat slabs which are separated from the upper pavement by 30 cm. of earth. The continuation of the lower street up to this point has not yet been verified, as the diverted stream was discharged straight into the top of the drain without further excavation.

Returning to the three channels (marked A, B, and C in the sections) which were encountered in Shaft II, it will be seen that both B and C, instead of flowing into the main sewer and there ending, are in fact interrupted by its unbroken wall and continue their course on the other side. Both these channels, which were fairly well built, the sides consisting of two courses of stones, the floors of brick rendered with cement, appear from the

clayey deposit that fills them to have been water conduits rather than drains. The upper one was roofed with heavy slabs. The gradient of these channels could not be ascertained: they are represented as level on the section, but doubtless flow with the slope of the ground toward the east. It is apparent that C is the earliest structure we have and that it had already fallen out of use when the lower street was laid. At least two other similar conduits, intercepted by the sewer, have been noticed in the course of the demolition toward the south; these in each case flow eastwards and are filled with pure clay. It would seem likely that they are all tributaries of an earlier main channel perhaps following



the centre of the valley. B similarly antedates the upper pavement but belongs to a period when the lower one had a 60–70 cm. covering of debris upon it, and the big channel was entirely choked up. The upper pavement, with the recommissioning of the old channel in its present form as a sewer, represents a fourth stage. The relation to this street of A, the best constructed of the side



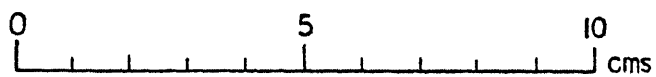
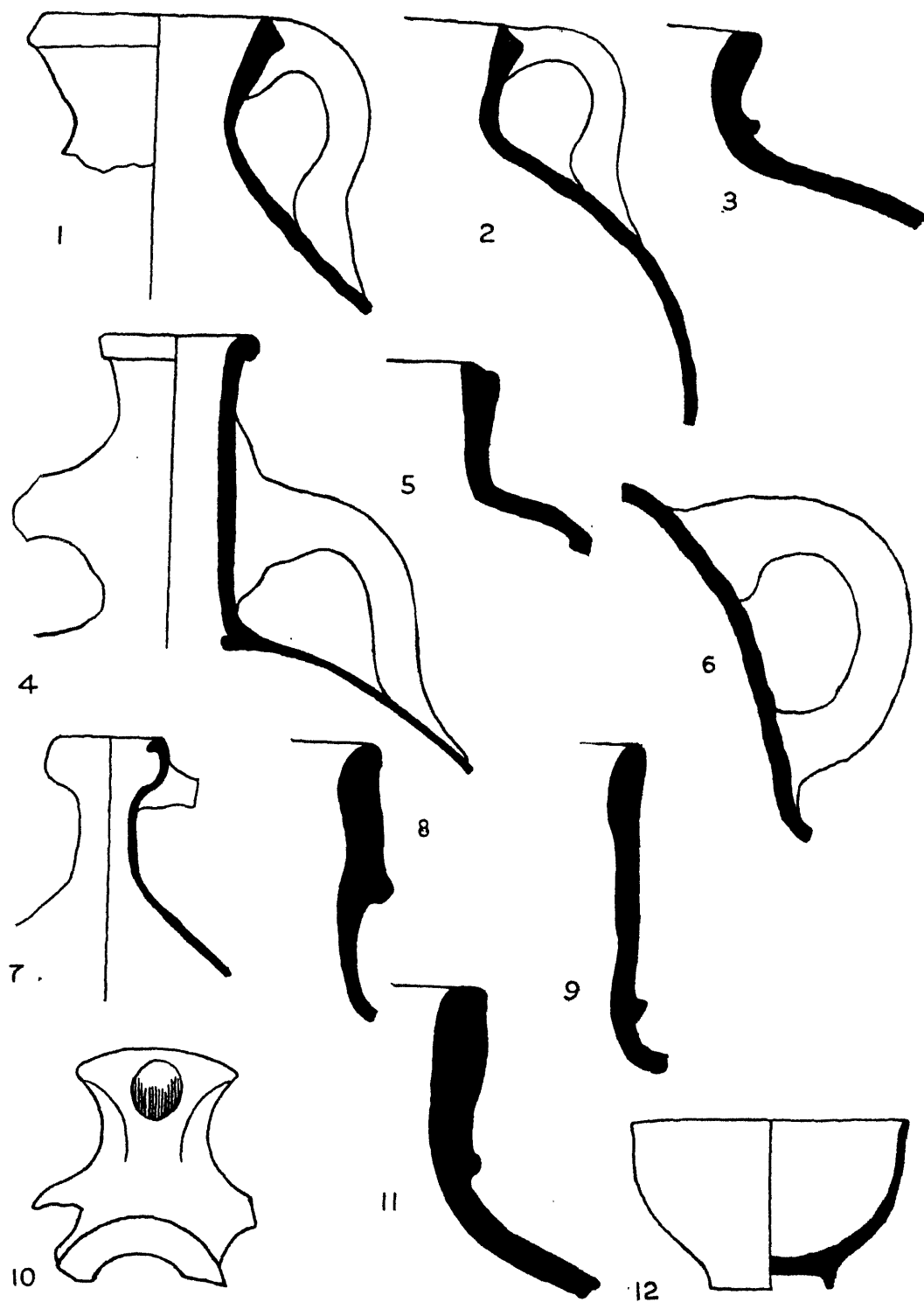
channels, with heavy stones and plaster rendering, is somewhat uncertain: its abrupt termination before reaching the edge of the pavement would suggest an earlier date, the level a later. If however, as is most probable, the street was bordered on either side by a raised colonnade or walk, the higher level and fine covering blocks of the drain may be connected with this. The destination of its contents cannot be determined on the evidence. The Madaba map represents a main thoroughfare on the line of this street, with a colonnade on the eastern side.

The objects found in the shaft and subsequent excavations include the base of a column at 3.70 m. from the

surface and at 4.50 m. a stone jar with moulded rim (see drawing), which was found surrounded by bricks at a point 1 metre to the south of A in the shaft. A fragment of column was found lying on the upper pavement: this, with the base already mentioned, is the only indication of the colonnade represented in the Madaba map.

At the bottom of the shaft and projecting 2 metres from its western side the end of a well-built vault was encountered: it is built of the stone known as mizzeh helu, treated with a comb-pick. The axis of the vault lies west to east; it rests upon side walls of a much rougher construction which clearly antedate it, strengthened at a point 1.50 m. west of the edge of the shaft by internal buttresses. All that part of the vault which projected into the shaft had to be destroyed, but a section of it, blocked after 2.40 m. by a rubble and cement wall, can still be seen outside the limits of the shaft. It is hoped that this vault will be further excavated at a later date.

In assigning dates to the two streets, the notable quantity of accumulated debris between them and the filling up of the central channel require us to



postulate a considerable period of partial disuse, terminated at each end by a period in which this was a populous and important thoroughfare. To assign the lower level to the Herodian city and the upper to the early Byzantine period is a hypothesis not contradicted by the evidence of the potsherds. To satisfy the conditions we should expect to find below the upper pavement no sherds later than the Byzantine period and below the lower none later than the first century. Accidental circumstances such as the breaking up of the lower pavement in Shaft I may account for some exceptions. The drawings on p. 109 represent the most typical rims and handles found below the second pavement—Nos. 8, 9, 11 from Shaft I, the rest from Shaft II. The commonest are a hard red ware, faintly ribbed (1, 2, 5) and a pink ware with cream external slip (3, 4, 6, 8). The types between the two levels do not differ greatly but include a number of definitely Byzantine ribbed fragments and two sherds with a comb decoration. The pottery above the upper level in both shafts presents an indiscriminate mixture of medieval and modern fragments. Of the coins that were discovered in the shafts only two are identifiable; both come from Shaft II: they cannot be used with certainty to date the pavements, as they were found in the shaft itself, and not directly above or below either street. The first, from 4 metres, is a bronze coin of the First Jewish Revolt, second year (i.e. A.D. 67–8), with the amphora on the obverse and vine leaf on the reverse side. The second, also a bronze coin, was 7 metres deep. It dates from the reign of Antiochus VII, 138–129 B.C. Obverse is a lily, reverse an anchor with single cross-bar (cf. *B.M. Catalogue of Greek Coins*—Seleucid Kings of Syria, Plate XX, No. 14, and page 75, No. 69). The mint is Jerusalem. A small bronze bowl (No. 12) and a fragment of the rim of a stone jar similar to that already referred to, both found below the second level in Shaft II, complete the list of objects found.

R. W. H.

EXCAVATIONS AT PILGRIMS' CASTLE ('ATLIT)

The Faubourg and its Defences.

PILGRIMS' CASTLE¹ at 'Atlit belongs to the closing phase of the Crusading occupation of Palestine and Syria. Early in the thirteenth century the Latins regained a precarious safe-conduct to the Holy Places, but apart from a few inland fortresses their effective hold was limited to a chain of sea-ports. 'Atlit was their only permanent foothold 'between Cayphas (Haifa) and Caesarea in the diocese of Caesarea';² built, as the chronicler suggests, in order to check the enemy's forays from Mount Tabor, some thirty miles east. Together with Caesarea it formed the first-fruits of the Austro-Hungarian crusade which afterwards spent its strength at Damietta; and it got its name because the 'pilgrims' of this crusade helped the military orders to begin building it. At *castrum filii Dei*, otherwise *Castellum Peregrinorum* or *Chastel Pelerin*, the fleet gathered in 1218. After Damietta the Temple took it over, since they already held a police post close by at a defile on the coast road called *Districtum* or *le Destroit*.³ In the Bishop of Acre's opinion not least of the advantages of the new garrison was that the Order was released from the sin and corruption of Acre for the recovery of Jerusalem; while at the same time it could do the Saracens the greatest possible injury from the new castle, driving them from their positions in fear of the wrath of God.⁴ In Templar hands it became one of the finest of the Latin castles. In 1229 it easily defied the 'grant malice, grant traison' of the Emperor Frederick II,⁵ and in the war of attrition in which the Mamluk sultans finally expelled the Latins it was never besieged and scarcely threatened, although at the last it could not resist independently when Acre fell in 1291. Primarily a *point d'appui*, it was also a stage on the road to the Holy City; between Acre and Jerusalem 'the sons of Agar' had no rival stronghold. Perhaps like Acre it was also a port of entry for pilgrims, whom the Templars escorted inland. It lay in well-watered

¹ As late as the middle of the last century it was always known to travellers by this name, usually in the form Castle Pellegrino; cf. Alderson, *Notes on Acre* (London, 1844), p. 37, and earlier references given by Enlart, *Monuments des Croisés* (Paris, 1928), texte II, 93 ff.

² The building of the castle is described in some detail by Jacques de Vitri, 'Historia Orientalis,' III, *sub anno* 1217, in *Gesta Dei per Francos*, ed. Bongars (Hanover, 1611), I, 1131. It is also referred to in *L'Estoire de Eracles, Recueil des Historiens des Croisades, Occidentaux*, II, 325 (A), 332 (B, C, D); cf. *Survey of Western Palestine, Memoirs*, I, 293.

³ Now Khirbat Dustrey.

⁴ Jacques de Vitri, l.c.

⁵ *Eracles*, 373 (C), 374 (B).

country, says the chronicler, well stocked with fish, salt-pans, charcoal, pasture, and grass; vineyards, orchards, and gardens delighted its inhabitants.¹ It is not surprising that around the harbours beside the castle a town grew up which was important enough to have its Count of Burgesses.² The outer fortifications enclosing this lower town or *faubourg* have formed the principal object of excavations carried out by this Department over a period of six months at intervals between May 1930 and May 1931.

The chronicler justly observed that it had a fine natural position, which art could improve upon.³ The castle proper stands on a rock peninsula heavily fortified at the neck, whence beaches run east and south (Plate XL). The southern is a bay, partly land-locked, enclosing a shallow but sheltered anchorage. Under this beach runs the back of the rocky ridge at the seaward end of which the castle was built. To the east lay a marsh thickly overgrown with tamarisks, originally an inlet of the sea, which has recently been drained to make salt-pans. Dictated by these natural features, the main extension of the town was southwards, reaching as far as the tip of the exposed part of the ridge, a kilometre SSE. of the castle, the nearest position for a watch-tower (Plate XL, L). Here a fort was built which became the south-eastern corner of a long rectangle, roughly 600 by 200 metres, bounded on the north and west by the beaches, on the east and south by a land-wall and fosse. Of the links so enclosed about 22 acres (9 hectares) were habitable, since they lay above the storm-level, and this area, roughly three times as large as the castle, was closely built over. Large mounds of blown sand overgrown with shrubs disclose the position of several of the more important buildings. One at least still stands roof-high (Plate XL, A). Before work began this too was mostly hidden by sand; the corner fort had the appearance of a green hill; and the masonry of the outer wall was visible only in places.

The town had four approaches, three of them in the longer eastern side. Along the north beach ran the main road from the north, turning off the coast road near an earlier Templar *casal* or fort, at the 'Narrow Ways', the *Districtum* or *Destroit* already referred to, a kilometre east of the castle. This had been established here 'on account of the robbers who ambushed the crusaders in the narrow defile as they were going up to Jerusalem or coming back'.⁴ Here King Baldwin I had been set upon and badly wounded as far back as 1103.⁵ Richard the Lion Heart passed two nights at the *casal* on his

¹ Jacques de Vitri, l.c.

² *Assises de Jérusalem*, quoted by Enlart, l.c.

³ Jacques de Vitri, l.c.

⁴ Ibid.

⁵ William of Tyre, X, 26, where it is also called 'Petra incisa juxta antiquam Tyrum (et Tira) inter Capharnaum et Dora (Tantura) oppida maritima'.

march from Acre to Jaffa in 1191, his army camping on the beaches and re-victualling from the ships.¹ The wadi and the ruins of the fort still keep their Frankish name in an Arabic form, Dustrey.² The wadi and the marshes, both inlets of the sea, forced the road inland at this point, and the older name, *Petra incisa*, suggests that it was in some ancient quarry that the robbers hid, possibly in the cutting which is still the principal approach to the castle. With the building of the castle the fort at Wādī Dustrey became its northern outpost. Towards the centre of the eastern side of the town a causeway crossed the marsh in a direct line with the gate-tower at the south-eastern angle of the castle. A third way from the south-east, now the station footpath, is marked by deep wheel-ruts in the western slope of the southerly ridge (Plate XLI, 1). These three were evidently the routes by which stone was brought in from the old quarries along the high ridge inland to the east of the railway (*Maqṭi'at 'Atlit*), the site which is now being intensively worked by the Haifa Harbour Works Department. Southwards the main road passed along the sea-shore just under the south-eastern fort (Plate XL, M), rejoining the coast road a mile or so south of the 'Narrow Ways', and proceeding thence to Caesarea, Jaffa, and Jerusalem. Thus both arms of the detour from the coast road were watched by outposts, each about a kilometre from the castle and within sight of it.

Though similar in plan to Khirbat Dustrey, the south-eastern fort (Fig. 1) was a later construction. The chronicles do not mention it as being already in existence when the castle was begun: indeed before the detour was made it could serve no useful purpose. On the other hand there are indications that it preceded the land-wall and therefore the development of the town. Presumably it was built as a southern outpost at the same time as the castle and later incorporated in the wall enclosing the town. It centred round a guard-tower built upon the last hump of the ridge. To give it relief and command it was isolated from the ridge by a rock-hewn fosse on the east and south (Plates XLI, 2, XLVI, 1). On the east this is deeper than on the south, but neither arm was carried right up to the corner, which is one or two steps higher, and neither arm was deep enough to admit the sea. Away from the ridge on the west and north, the hill was terraced to take an upper and lower range of barracks and stables (Figs. 2, 3). The upper terrace did not involve much levelling, but the lower was hewn out of the hill-side with a good deal of ingenuity and economy, entailing the minimum of building and providing the maximum of building stone. Both the long walls of the lower room on the north were scarped

¹ 'ad oppidum Capharnaum . . . usque ad Casam dictam Angustarum Viarum,' *Itinerarium Regis Ricardi*, IV, 12, 13, ed. Stubbs, Rolls Series (London 1864), 253-4.

² The visible ruins have been described in the *Survey of Western Palestine, Memoirs*, I, 309-10.

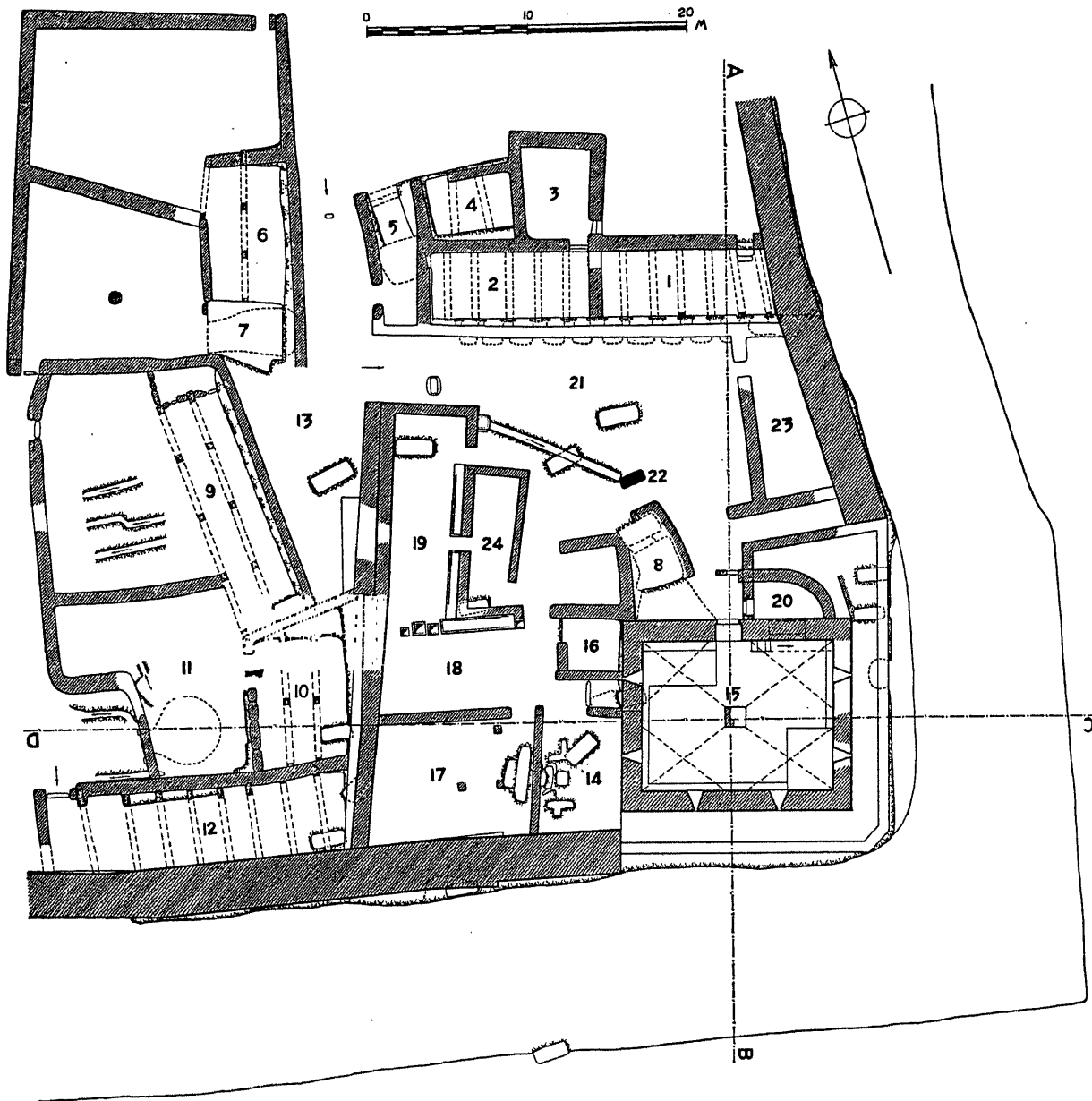


FIG. 1. Plan of the south-eastern fort, (L) on Pl. XL.

rock; on the west, where the height of the rock was insufficient to make an outer wall, aisles were formed by arches springing from reserved rock piers (Fig. 4, Plate XLII, 1). These arcades and the transverse arches on the north (1, 2) or along the south wall (12) were placed close together on account

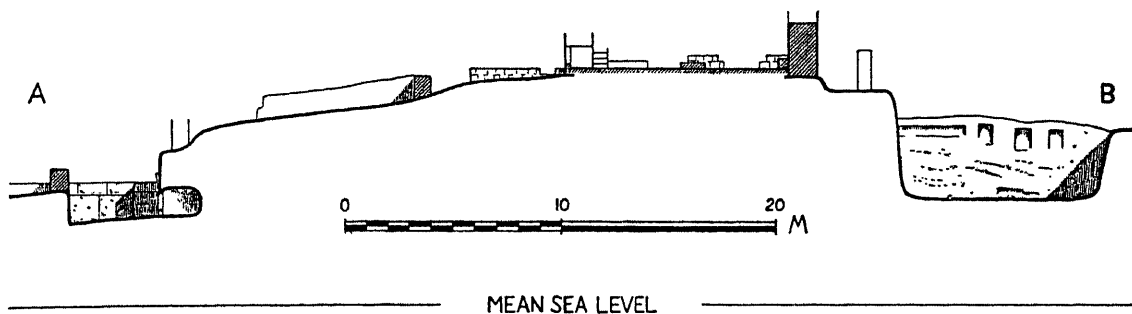


FIG. 2

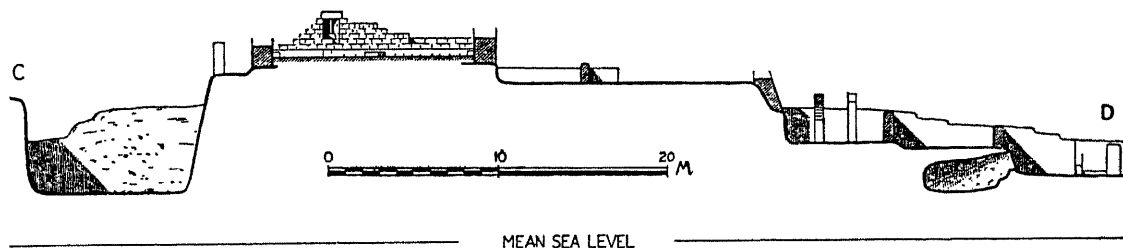


FIG. 3

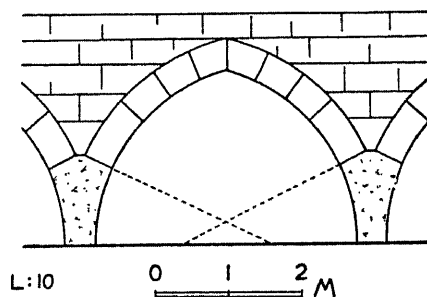


FIG. 4

of the local shortage of long timber. Elsewhere as at (5), (7), (8) (Fig. 1) caves or ancient tombs were enlarged by scarping and extended with vaulted porches of cut-stone. Inside the rooms cupboards were hewn wherever possible in the rock walls (Plate XLII, 2). An unfinished set on the north side of (1) shows very clearly the method of quarrying followed before the intro-

duction of gunpowder. The intended position of each cupboard is marked by three vertical grooves partly hewn to a depth of several centimetres before being abandoned. These divided the doorspace into two blocks. Normally, as in the castle quarries, they seem to have been sunk as far as the pick would go before the wooden wedges were driven home and swollen with water to split the blocks off.

The fact that one of the largest of these cupboards, the one at the east end of (1), was blocked by the town wall suggests that the rock-cutting came first. On the other hand there can be little doubt that all the cutting was of one plan with the tower. In the lower western rooms (6, 9, 10) piers were carefully reserved for broken arches (Fig. 4); while both here and in the fosse older tomb-shafts of the Persian period were ruthlessly cut through to conform with the plan. Deep down in some of the shafts which have been examined Crusader coins and other objects have been found; notably in the two which underlay the wall of the tower at (14) and (20), obliging the disgusted architect to span them with arches (Figs. 1, 5, and Plate XLIII, 1, 2). Most, though not all, of the walls were also part of this rock-cut plan. Only the tower (15) and guard-room (20), the two rooms at the north-western corner of the upper terrace (19) and (24), the vault over (8), and the western retaining wall were of ashlar with the distinctive diagonal chisel-dressing of the Crusaders. In these rooms only have Crusader coins or other objects been picked up. The remaining party walls on the terrace, which would have interrupted the command of the tower, appear to be the hasty work of squatters, cabins for themselves and pounds for their goats. They are indifferent buildings, of re-used stones set in mud and wedged with chips. The walls of the lower rooms (1-7, 9-12), however, and of the courtyards to the west, which consist of quarry waste including great slabs of rock set on end, do seem to belong to the original plan.

After eliminating the secondary walls on the upper terrace the general plan becomes fairly clear (Fig. 1). Starting between (5) and (6) a rock ramp ascended to the upper level, turning left and then right on the other side of the building at the north-west corner. At the opposite corner of an open yard stood the tower, the door facing towards the yard (Fig. 5). At right angles with this door was another, opening into a guard-room which led out to the sentry-walk running round the two outer faces of the tower. Against the south face the sentry-walk was found to be encumbered with a strong packing of stones and mud which blocked the windows (Pl. XLI, 2, after clearing); but originally it was protected by a parapet, the line of which is still marked by mortar and indicated in the photograph by a stack of vaulting-stones recently removed from the tower. The stones of the original parapet lie at the bottom of the

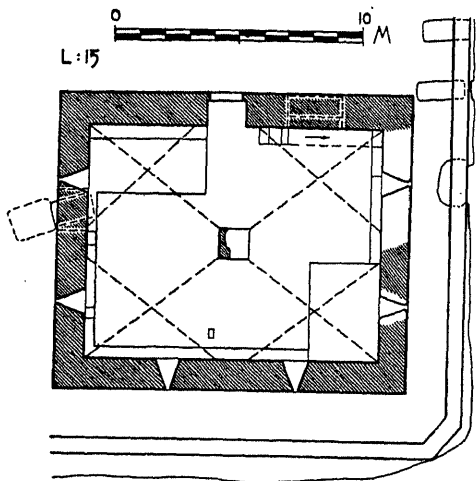


FIG. 5

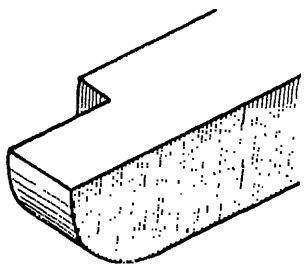


FIG. 7

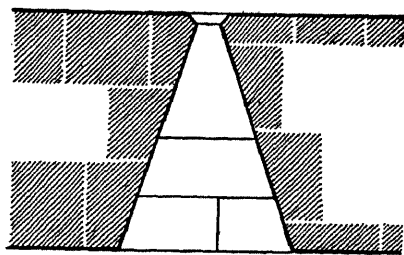


FIG. 6

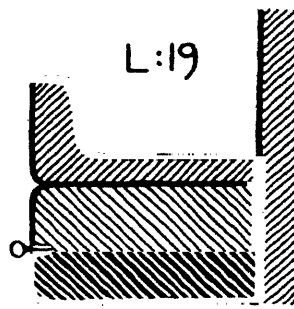


FIG. 8

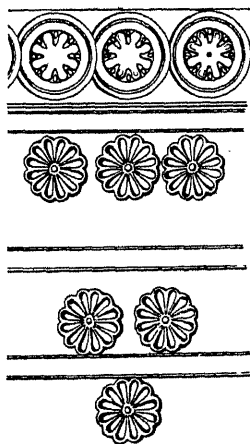


FIG. 9

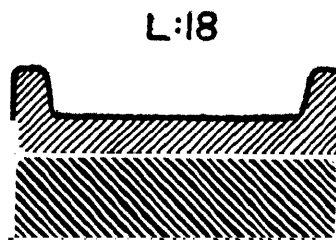


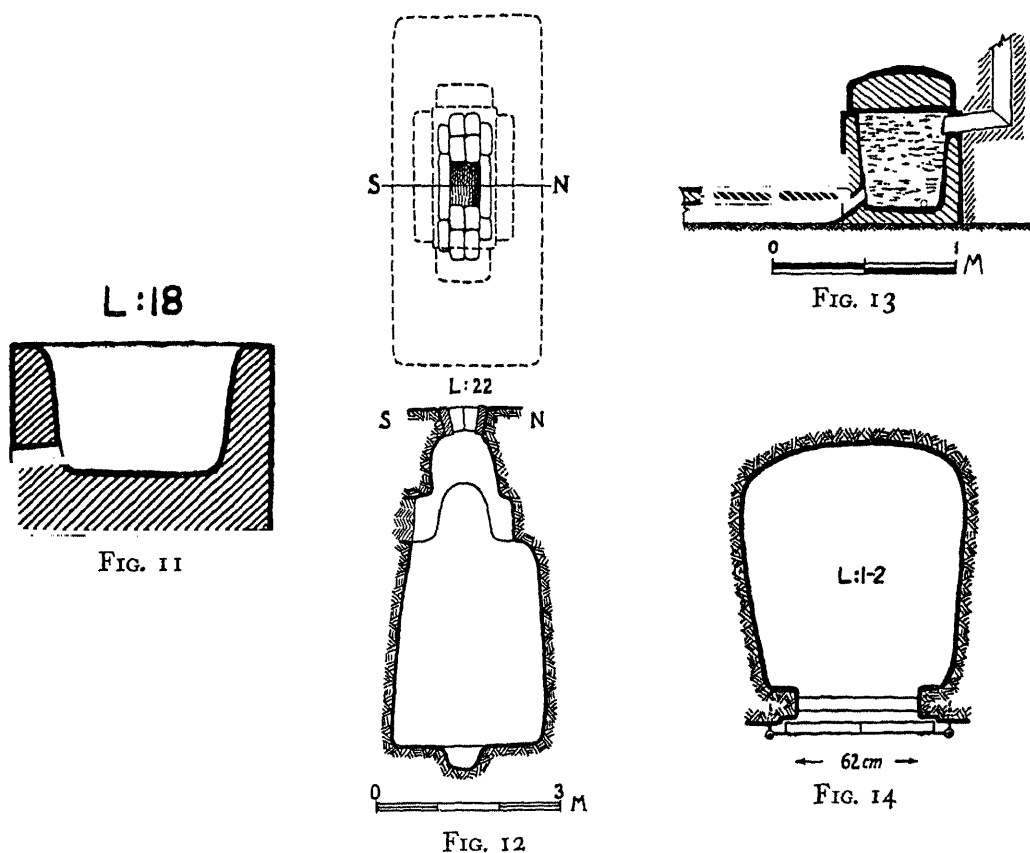
FIG. 10

fosse. Like the stones of the town wall they are quarry-faced with tooled margins;¹ but unlike them they have clean backs and mortises for dowels (15–20 cms. each way), near the ends of the bedding face. They are sufficient for one course 90 cms. high; above, there may have been a screen of smaller ashlar. Assuming that the height of the parapet was the height of a man there would still have been a free command from the arrow-slits of the tower. There were two each of these in the western and southern faces and presumably in the ruined eastern face as well (Fig. 6). The northern had no arrow-slits but the door may have been protected by a *machicoulis* to which a corbel found in the tower belonged (Fig. 7). One of the slits on the south side still stands to its original height (Pls. XLI, 2, XLIV, 1). Inside a bench ran under the window-slits to serve as a firing-step. Against the western half of the blind north wall there was a *diwan* for sleeping (Pl. XLIII, 2); in the opposite corner there may have been another, beside it a sink of which the earthenware drain has been found (Pl. XLIV, 2). East of the door and so masking the low arch which spanned an awkward tomb-shaft in (20), a staircase ascended to the roof or an upper story. In the middle of the floor the outline of a square central pillar can be traced by means of the remaining stones and plaster edge. This divided the tower into four bays, each covered by an intersecting vault. The vaulting stones were flat and square, averaging 40×30×15 cm., of coarsely laminated limestone from the fosse, a light and suitable material on account of the sand filling between the laminations. Many of them had been used for the floor and party walls of a peasant house built upon the ruins of the tower, dividing the latter into three or more rooms.

At the north-west corner of the yard were stables (19, 24); the outer room (19) had two stone troughs or mangers rendered with plaster, each long enough to take three or four horses (Fig. 8, Pl. XLV, 1). Near the floor these had iron rings fixed in leaden tubes and placed irregularly 25, 50 cm., or a metre apart, possibly intended for hobbling. A large water jar was found here, stamped with rosettes on the shoulder (Fig. 9); in shape it probably resembled two found elsewhere on the site (Pl. XLIV, 3, 4). The trough in the neighbouring yard (18) was shallower (Fig. 10) and was placed as high as a metre from the floor; together with the stone water butts (Fig. 11) it may have served for either watering horses or washing harness. The camp kitchen lay against the tower in (14), where there are rock trenches some 30 cm. deep containing remains of charcoal which can hardly be explained otherwise. The water supply was handy, a rain-water cistern (22) between the tower and the stables with a capacity of 60 or 70 cubic metres. It was rectangular in plan, rock

¹ p. 122.

hewn and vaulted from reserved rock arches (Fig. 12). The bottom was graded to a central sump. The faces were rendered in hard pink plaster containing ground pottery and fixed to the rock with sherds. Its catchment was the stable roof, which would normally have been more than sufficient to fill it. From a corbel found in (24) (Pl. XLV, 2) this roof appears to have been



timbered. From the roof the rain ran down an earthenware pipe into a covered stone butt, which was provided with a sump plug, and was led off to the cistern by a plastered rock channel covered with flat stones (Fig. 13). Not all the animals can have been stabled or even watered on the upper terrace; of the lower range (9) and (10) were also stables, since the yards in front of them were carefully drained, while in front of (7) there is a well of good spring water practically free from salt. The rock-cut cupboards in (9) were not mangers but perhaps held forage rations. In (1) and (2) they were fitted with doors (Fig. 14, Pl. XLII, 2) suggesting that these two rooms at least were barracks. Coins, probably lost during the building, were found in most of

these rooms; they are chiefly of Hugh I of Cyprus, who died in 1217, the year the castle was commenced. A more personal document came from (8), a cellar hewn under the north wall of the tower (15) through an ancient tomb-shaft. It is the seal belonging to a member of one of the military orders, a Frenchman, most likely of the Temple. The matrix is of brass (Pl. XLV, 3) and bears the legend S'. FRERE: SIMON D'. GVINECORT for 'Seal of Friar Simon de Guinecort', around a shield 'lozengy per chief indented of four indentures' (Pl. XLV, 4, 5).

When the town grew big enough to need defending the corner fort was taken as the starting-point of the wall and fosse (Pls. XL, B, B, B, and XLVI, 1, 2). Thence they ran north and west to the beaches, where the wall terminated in towers (F, N) built far enough into the sea to make it difficult for an enemy to wade round (Pl. L, 1). Neither arm was quite straight: there were slight bends at the gates (C, E, M), which had to be placed wherever a suitable rock foundation could be found, and another near the north end at (D), where the half-drum tower of a guard-room flanked the angle (Fig. 15). At the corner the wall ascended the escarps by steps, curving slightly towards the parapet in front of the tower. Throughout it was accompanied by a fosse which kept an even width of 10 metres, equal to the rock-cut portion under the fort. West and north of this the counterscarp was a dry-stone retaining wall, which can be traced for a 100 metres or more either way (Pl. XLVII, 1). For the greater part of its length it was dry, but at the ends, where the rock floor slopes below sea-level, the sea may formerly have washed in.¹ The wall itself, like the castle, has suffered considerably from quarrying. Locally it is common knowledge that the early nineteenth-century pashas of Acre, Jazzar and his successors, took stone from here to build their mosques and khans at Acre;² Ibrahim Pasha similarly repaired the ramparts.³ In sheltered parts, where there was no great accumulation of blown sand against it, or near the western shore, the wall has been pulled down to the third or second course; where it was exposed to drifting sand and covered to a greater height it is better preserved and still stands five or six courses high above the rock or footings (Pl. XLVII, 2). The mortar shows that there was a seventh; just north of (A) ten stones belonging to this course have heeled over in a row owing to some powerful shock, either earthquake or explosion. As the coursing is

¹ Against the east side the water level has been raised over two metres by the salt pans of the Palestine Salt Company; but before these works there was 'water in places', *Survey of Western Palestine, Memoirs*, I. 294.

² Rustum, *Acre and its Defences under Ibrahim Pasha* (Beirut, 1926), p. 7.

³ Mentioned in report on the fortifications by Lt.-Col. Alderson, R.E., entitled 'Notes on Acre' (London, 1844), p. 37.

uniformly 75 cm. the wall must have had a relief of not less than 5.25 m. (16 ft. 6 in.) and a command of 3 to 4 metres (10 to 13 ft.). One side of the south gate (M) still stands to this height (Pl. XLIX, 2); of the other gates, (C, E) have been pulled down to the second or last course above the threshold

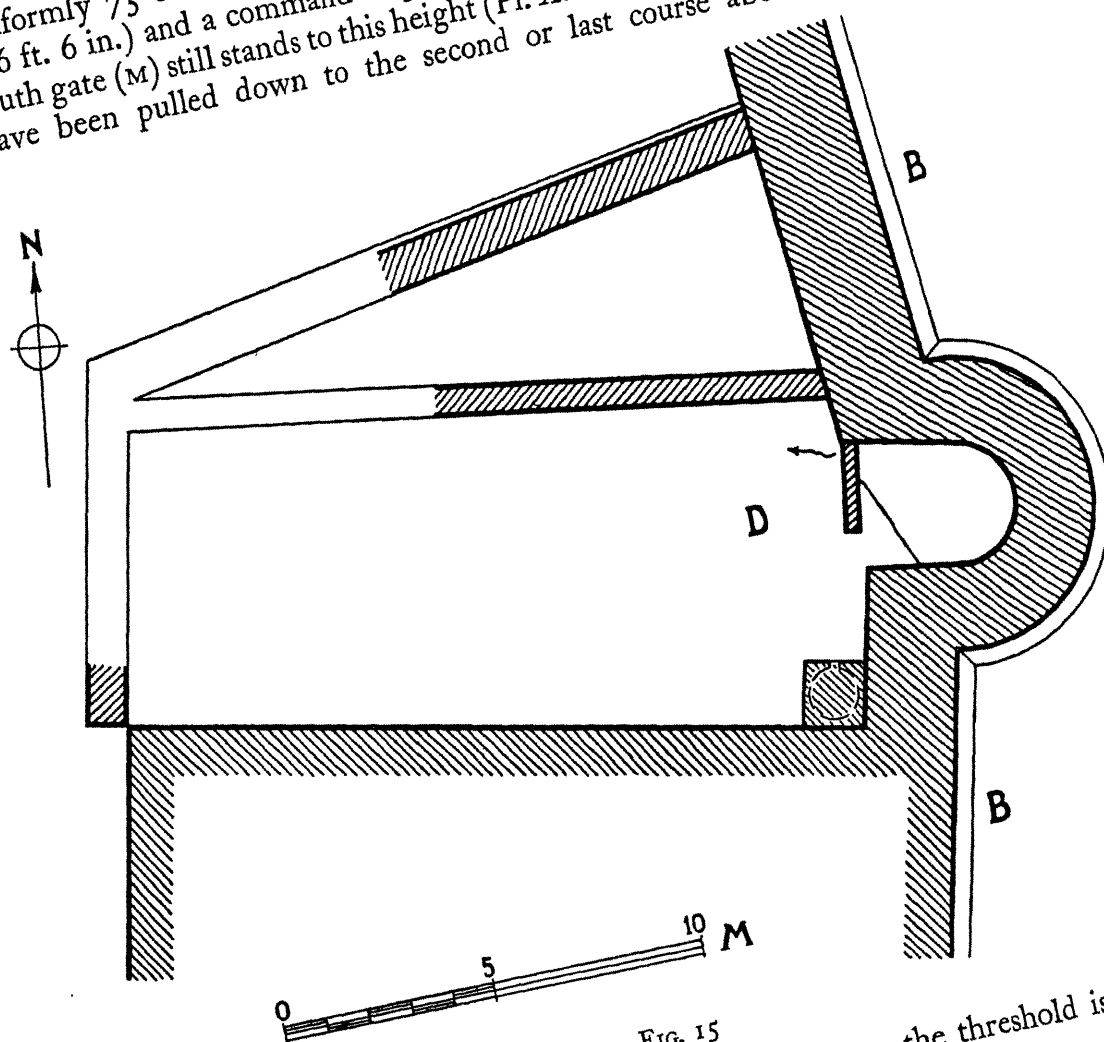


FIG. 15

(Pl. XLVIII. 1, 2); (H) stands a little higher because the threshold is lower than elsewhere (Pl. XLIX. 1).
Though not a major fortification, for it is not regularly flanked as a bailey wall would have been, the town wall was meant to be more than a barrier against sudden bedouin raids. Like the castle, it was heavily constructed of sandy limestone blocks averaging more than a ton in weight; as the chronicler says of those used in the castle, 'two oxen could scarcely draw them'.¹ Following the

¹ Jacques de Vitri, l.c.

older labour-saving tradition of the country the stones were quarry-faced, drafted at the edges only, but truly bedded. A thick spread of lime mortar mixed with sand and shells was used between the courses, and occasionally chips as wedges. Its width varies between 2.30 and 2.60 m., but is usually 2.55 m.; the facing stones penetrate from 0.60 to 1.0 m., and the interval was filled in with a concrete of lime and waste (cf. Pl. L, 2). The gates were similarly constructed; in plan they differ somewhat. The three main gates (c, E, M) were placed at some depth between returns of the wall, inward at (c) (Fig. 16) and (E) (Fig. 17), outward at (M) (Fig. 18); at (E) in order that the door could be enfiladed from arrow-slits just in front of it, while (c) and (M) may have been similarly protected by *machicoulis*, though they are both too ruined to show any direct evidence of it, or even of a vault. But presumably these gates were vaulted, since they each had a portcullis in front of swing doors, both indicated by timbers in a photograph of (M) (Pl. XLIX, 2), with possibly another *machicoulis* in between.¹ The doors of (M) were closed by a draw-bar resting not against the door, it appears, but against a second bar (*barre à fléau*) pivoting on the centre of one leaf of the door;² (c) may have had a similar locking arrangement. The small foot-gate (H) (Fig. 19) was locked by two draw-bars running in the thickness of the wall (Pl. XLIX, 1). At (E) where the flanks were not wide enough to take the socket of a draw-bar, a pivoting bar may have been used. From skewbacks lying amongst the debris both (E) and (H) appear to have been arched. Of the four gates only one, the foot-gate at (H), was approached from the floor of the fosse (Pl. XLIX, 1); (c) and (M), and presumably (E) as well, were connected with the counterscarp by bridges. Since (M) projected half-way across the fosse a single rest was sufficient to carry the transoms over the remaining 5½ metres; this short timber bridge could have been removed or destroyed in case of attack, though there are no sockets to show that it was a rising drawbridge. At (c), from the fragment of building which projects from the wall, the road seems to have been extended some way across the fosse to take a similar timber bridge which could be withdrawn or raised. North of (E) were two guard-rooms built of light rubble, in which were found fragments of two large water-jars sufficient to permit reconstruction (Pl. XLIV, 3, 4); one (4) has a band of combing on the shoulder covered with green glaze, the other (3) the stamps shown in Fig. 20, which the potter attempted to combine in a zigzag diaper.

¹ Compare the twelfth-century gate of Carcassonne described by Viollet-le-Duc, *Dict. Raisonné de l'Architecture Française*, s.v. *Porte*, VII. 317.

² An instance from Carcassonne is given by Viollet-le-Duc, op. cit., s.v. *Barrière*, II. 122.

At either end of the wall were sea-towers (F, N). They have suffered less at the hand of man than from erosion by the sea. Of the one on the western beach, which is exposed to south-westerly gales, no more than one course remains on

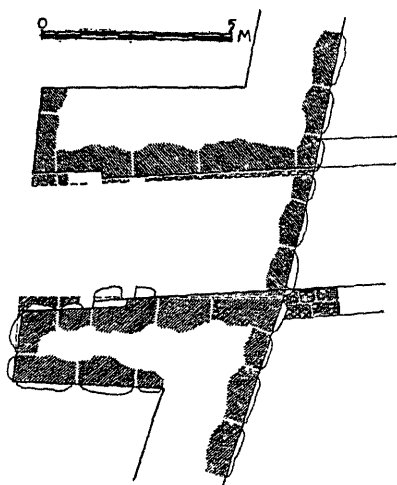


FIG. 16, Gate (c)

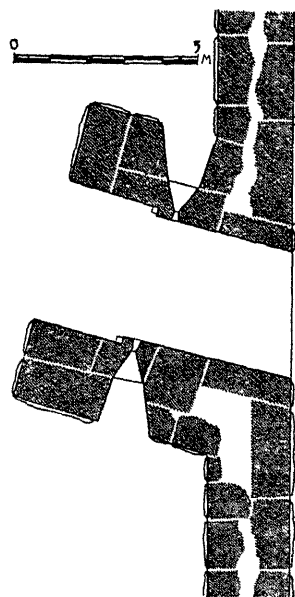


FIG. 17, Gate (E)

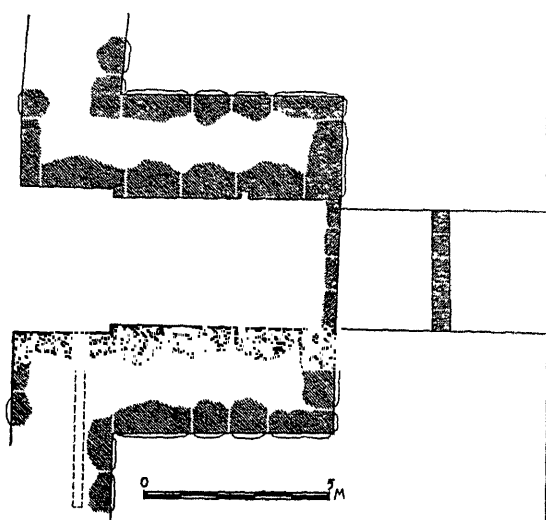


FIG. 18, Gate (M)

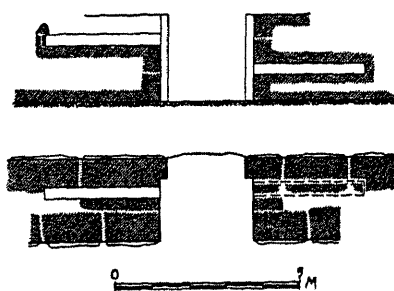


FIG. 19, Gate (H)

the footings, despite the fact that the lower courses were of stones weighing two tons or more tied with iron dowels. Of the north sea-tower (F), however, a good deal still stands (Pl. L, 1, 2), although the west side was so much undermined that underpinning has been necessary. The plan (Fig. 21) is on

the floor level, some two metres above the water. The tower had a vaulted roof reached by the staircase against the door. There were two windows in the east side,¹ and apparently one in the west. The outer walls were of ashlar in courses of 75 cm., diminishing higher up; the lowest three had a batter of 1 in 6, which was continued along the wall (Pl. L, 2) connecting the tower with the guard-room at (D) (Fig. 15). This room appears to have been contemporary with the drum-tower and the town wall; the walls run square with

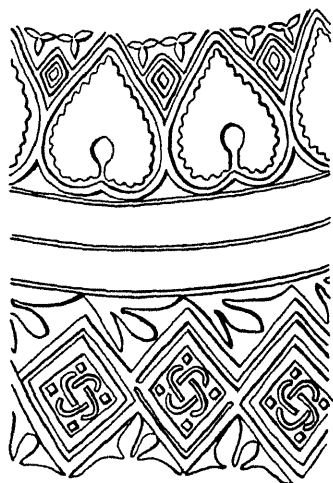


FIG. 20

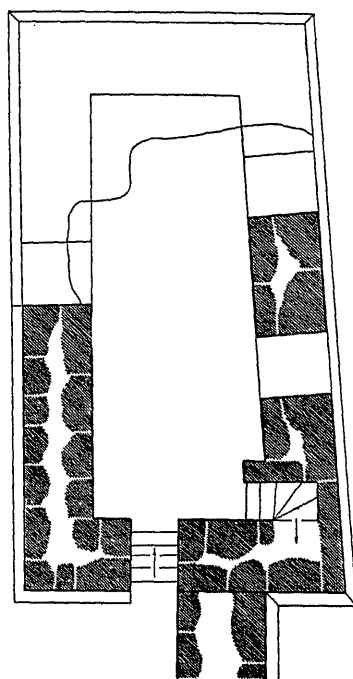


FIG. 21

the arms of the town wall on either side of the tower; the seaward wall has a batter and they are all of ashlar dressed crosswise with a chisel as in the corner tower (L). Crusader coins were found on the floor. The oven was brick-built and domed, resembling the smaller one (Fig. 27) in (A), room 10 (Fig. 22). The room is part of a larger building extending southwards under a Moslem cemetery that cannot be disturbed.

Within the walls a house situated at (A) (Pl. XL) has been excavated and partly rebuilt (Pl. LI, 1). As it stands at a low level sheltered from the wind, three of the vaults were visible above the sand before clearing began.²

¹ *Survey of Western Palestine, Memoirs*, I. 295.

² Referred to as (B) in *Survey of Western Palestine, Memoirs*, I. 294.

In the plan (Fig. 22) two periods of building have been distinguished, the later chiefly internal alterations to the earlier. The original plan was probably a rectangle with a long room along the south, entered at the east and divided into three compartments (1-3); from (1) it was connected by a square court or room covering (6, 7, 8) with a large hall (5), the west side of which may at first have been open. This hall (5) was originally roofed with an intersecting vault of cut-stone in level courses, being the intersection of two pointed cradle vaults of the same height, for the groins appear to have been semi-circular and the panel arches an exact projection of them (Fig. 24). It has a parallel on a larger scale in the vault of the gate-tower at the south-east corner of the castle. Subsequently it was replaced by a somewhat steeper cradle vault running east-west, the pressure of which was too much for the outer walls; the room was full of heavy white limestone slabs ($40 \times 30 \times 10$ cm.) from the fallen vault. The long southern room may also have originally been roofed with intersecting vaults, since it was divided into four square bays; their height is given by the extrados of the arch between the second and third, calculated from the remaining voussoirs. It required no great alterations to convert this building into hot-air baths of the hypocaust type which has been familiar in this country since Hellenistic or Roman times. The new entrance was at (6); the hall (5) became the common undressing room, the long south room (1, 2, 3) the hypocaust. It is likely that (6) was built as a vestibule during these alterations, reserving (7) as a corridor connecting the hall with the hypocaust, and (8) as a spare room; the pointed cradle vault over (7) was partly masked where it abutted against the arch of (5). The hall (5) was provided with a cold-water basin in the middle of the floor and a wide plastered bench or diwan round three sides level with the bench, two courses high, which had formerly filled the recesses between the piers of the intersecting vault. The furnace was placed in (3), so that (2) became the inner or hot room, (1) the outer or cool room. The pavement was raised on upright stones joined by stone transoms; a moulded keystone from a pointed arch (Fig. 25) was used as one of these supports. For greater comfort the floor of the hot-room (2) was finished with scraps of marble, laid in lime. Earthenware vents (Pl. LI, 2) placed at the far corners of (2) and (1) forced a draught from the furnace (3). The stoke-hole was in (3, a) (Fig. 23), covered by a rough intersecting vault, making a mezzanine floor (3'), while the fireplace (3) was probably covered with a copper tank let in between two brick arches. Hot water from this tank ran round the walls of the sweating-rooms in one of two lines of earthenware piping (Pl. LI, 3), half a metre above the floor; the other line supplied cold water. One branch followed the south side to the farthest

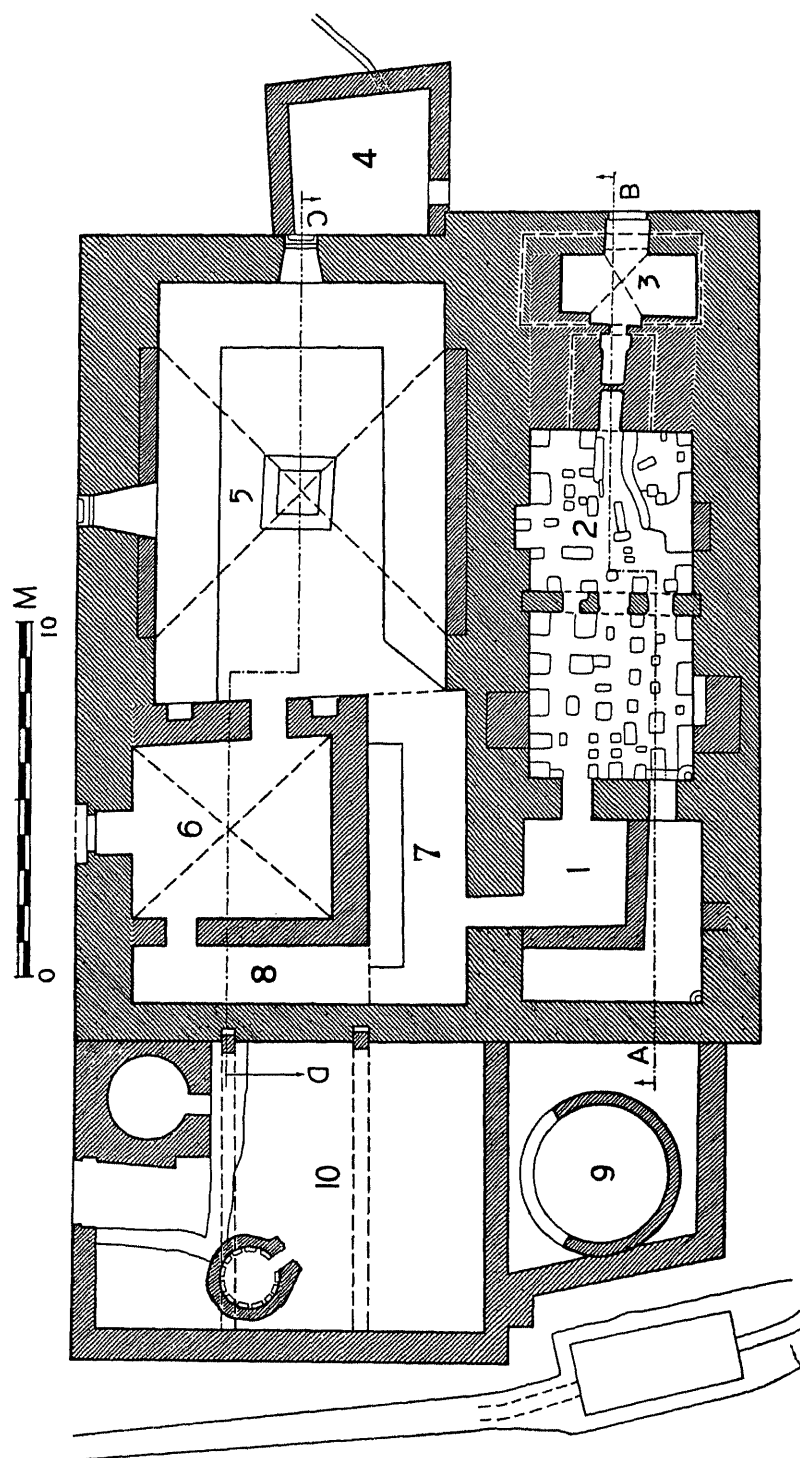


FIG. 22. Plan of the baths, (A) on Pl. XL.

corner of (1); the other the north to the second wall-arch, where it seems to have passed through the wall into (5) and (7). Both branches rather inconveniently followed wall recesses which had been blocked up to the level of the hypocaust floor. Quantities of flat brick (about $22 \times 15 \times 3.5$ cm.) were found in both (1) and (2), often adhering in masses which showed that they

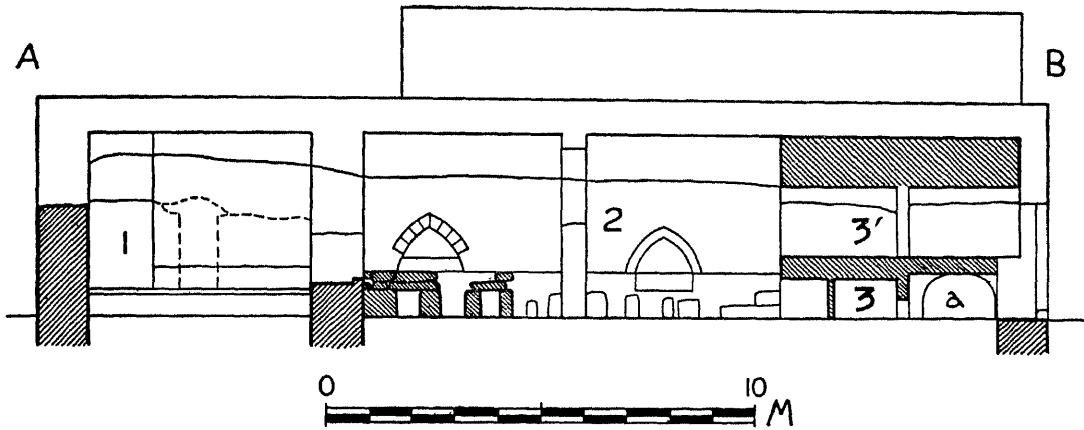


FIG. 23

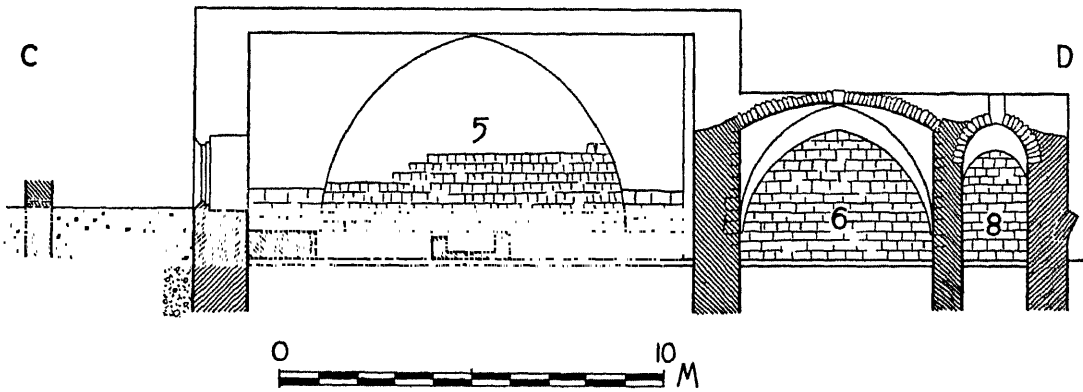


FIG. 24

belonged to a vault occasionally pierced with earthenware drain-pipes (of 4–8 cm. diameter) for lighting. A handy water-supply ruled the choice of this building as baths: a covered conduit, coming from some higher source which has not yet been ascertained, runs outside the west side, having an open basin and a branch under (10) which may have filled a reservoir in (8), a room where no paving was found. Between this conduit and the house was a room with a light timber roof resting on arches which were carelessly inserted into the wall of the original building. It contained two domed ovens, one of cut-stone (Fig. 26), the other of flat brick (Fig. 27). Adjoining this

annexe in (9) (Fig. 22) was a rotatory mill of basalt. This can hardly have been a pottery: there was no trace of a false floor in the ovens, nor were any 'wasters' found. Probably it was the local bakehouse, sharing the heat and fuel supply of the baths.

The repair of the intersecting vault in (6) (Fig. 24) disclosed an interesting survival of medieval masons' practice. A mason from a neighbouring village, et-Tira, was employed to complete a corner of the room which had broken away with the collapse of the heavy cradle vault over (5). He at once recognized the vault as *tirs*, which is nothing other than the Arabic use of the French *tiers*, applied to the setting out of the vault rather than the arches. To trace

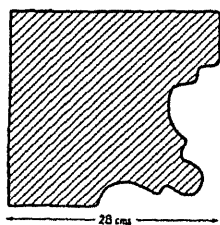


FIG. 25

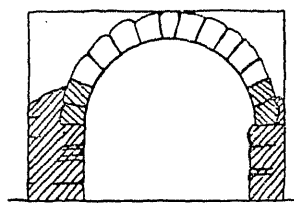


FIG. 26

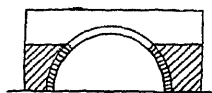


FIG. 27

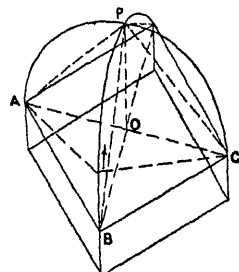


FIG. 28

the missing groin he stretched a string along the two sides AB, BC of the room containing the break, on a level with the springing, and fixed the ends at opposite corners A, c (Fig. 28). By swinging the centre B upwards to P, the point where the groins intersect, he found the semicircle of the groin, P being the *tiers-point* or apex of raking equilateral triangles PAB, &c. By trial he judged that the wall-arches were in this case of the form known as a 'fifth' (*khums*), because struck from two centres one-fifth of the span apart. This is the basic principle of the local 'cross' vault (*'aqd šalīb*) wherever reinforced concrete has not penetrated; it is as simple to set out over rectangular compartments as over square ones, because the groins are always semicircles, their final height being determined by the springing. Unless connecting adjoining bays, wall arches can be of any height or curve, even semicircular; almost always they are a good deal lower than the crown. The reason for this is a practical one; because long straight timber was usually scarce it was easier to put up a centring chiefly of short pieces, as shown in a recent example (Pl. LII, 1), than large cradles such as the intersecting vault in (5) required. In the case illustrated the radiating timbers were covered with a web of brushwood, and then earth and grass, mud cakes being used on the shoulders where dry earth would not adhere (Pl. LII, 2); the whole was then coated with a mud crust and powdered with dry lime, and on this cushion a vault of roughly



THE CASTLE AND FAUBOURG FROM THE AIR

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FIG. 1. SOUTH-EASTERN APPROACH, SHOWING WHEEL-RUTS

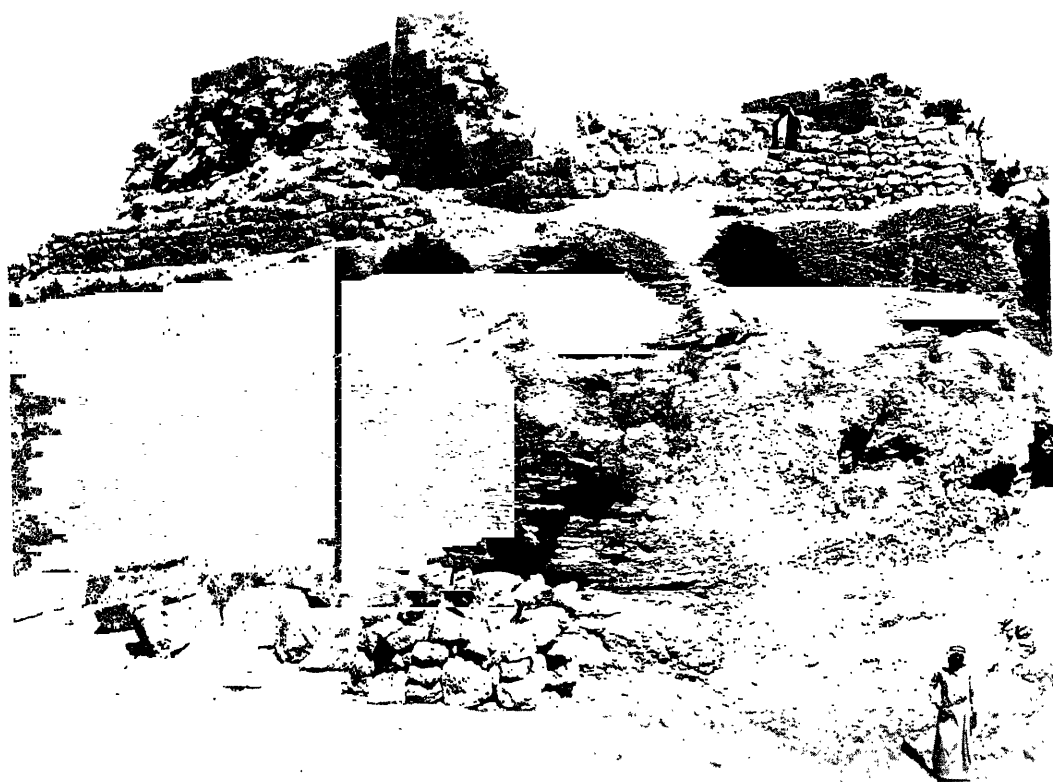


FIG. 2. THE CORNER FORT (L) FROM THE SOUTH-EAST



FIG. 1. THE CORNER FORT (L) FROM THE WEST



FIG. 2. A ROCK-CUT ROOM (L: Fig. 1, 1), LOOKING EAST TOWARDS THE TOWN WALL



FIG. 1. THE TOWER (L: Fig. 1, 15), WEST FACE

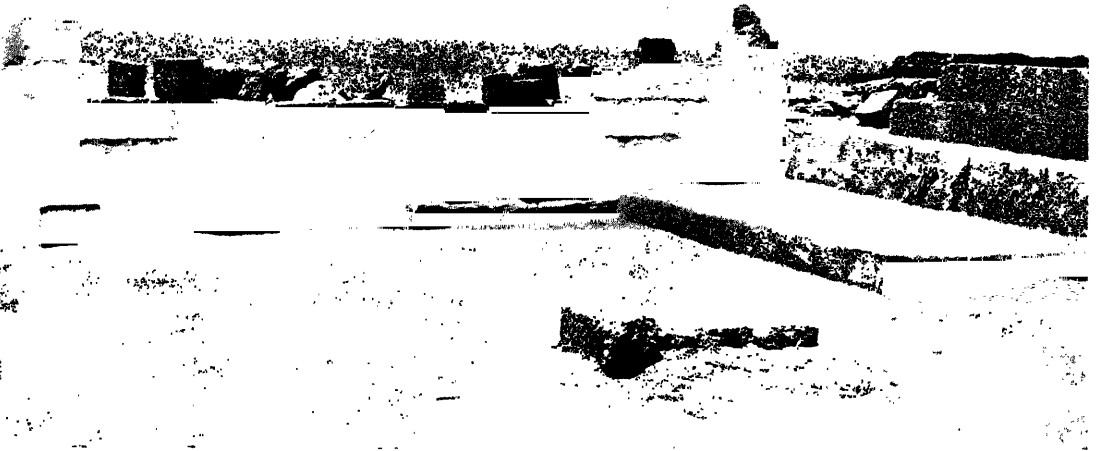


FIG. 2. INSIDE THE TOWER, LOOKING WEST TOWARDS SLEEPING BENCH

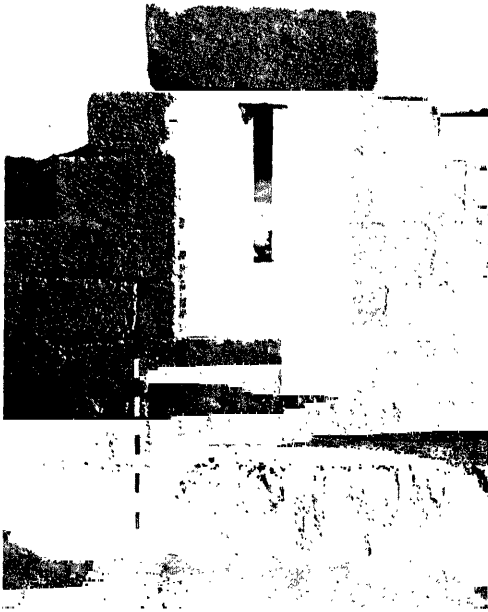


FIG. 1. ARROW-SLIT IN SOUTH FACE OF
TOWER



FIG. 2. DRAIN AGAINST
EAST WALL OF TOWER



FIG. 3



FIG. 4

WATER-JARS FROM GUARD-ROOM AT MIDDLE GATE (E)



FIG. 1. MANGERS IN THE STABLES (L: Fig. 1, 19)

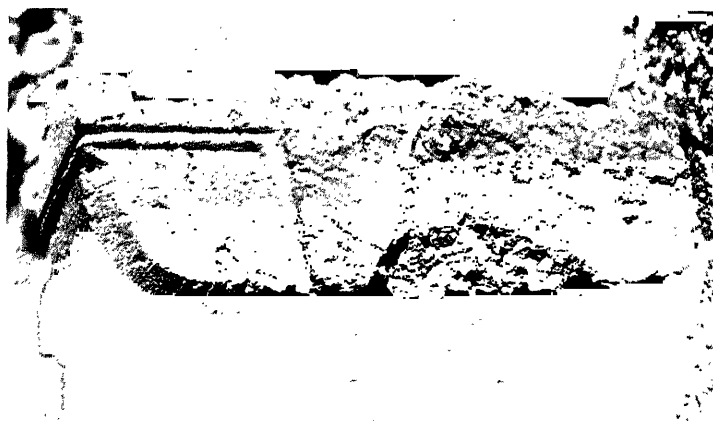


FIG. 2. CORBEL FROM (I) (Fig. 1, 24) 85 CM. LONG

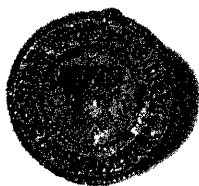


FIG. 3. SEAL: MATRIX

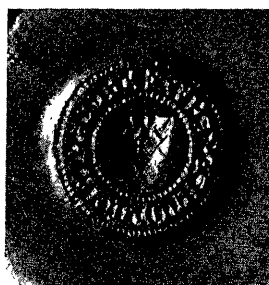


FIG. 4. IMPRESSION

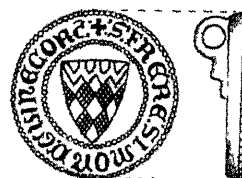


FIG. 5



FIG. 1. THE TOWN WALL (B, B), LOOKING NORTH FROM THE SOUTH-EAST CORNER



FIG. 2. THE TOWN WALL (B, B), LOOKING WEST FROM THE SOUTH-EAST CORNER



FIG. 1. THE RETAINING WALL OF THE COUNTERSCARP, OPPOSITE (H)



FIG. 2. THE TOWN WALL, SOUTH OF (H)



FIG. 1. THE NORTH GATE (C) FROM THE WEST

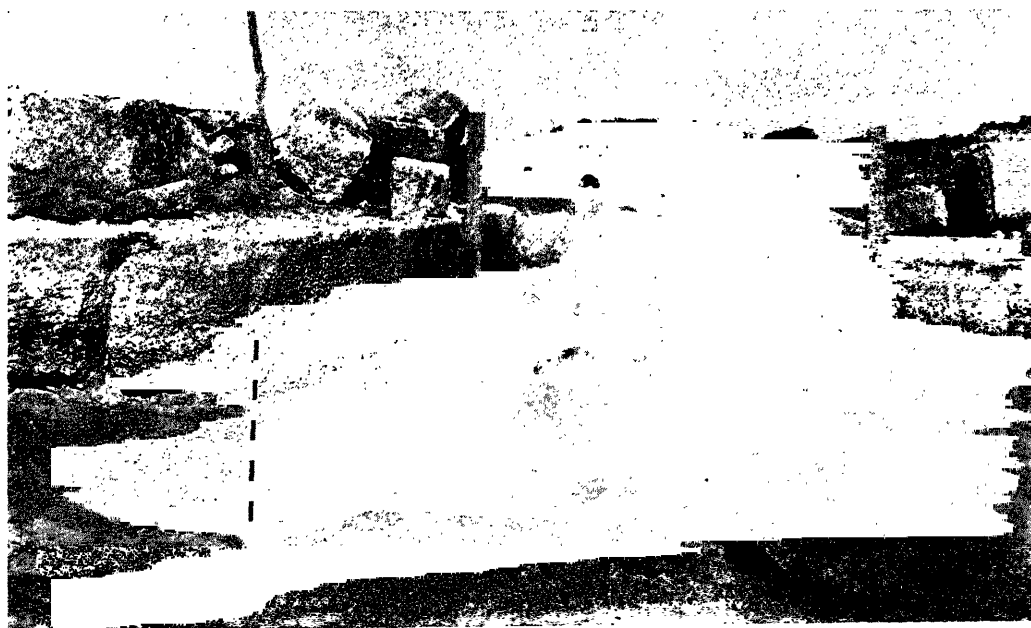


FIG. 2. THE CENTRE GATE (E), LOOKING WEST

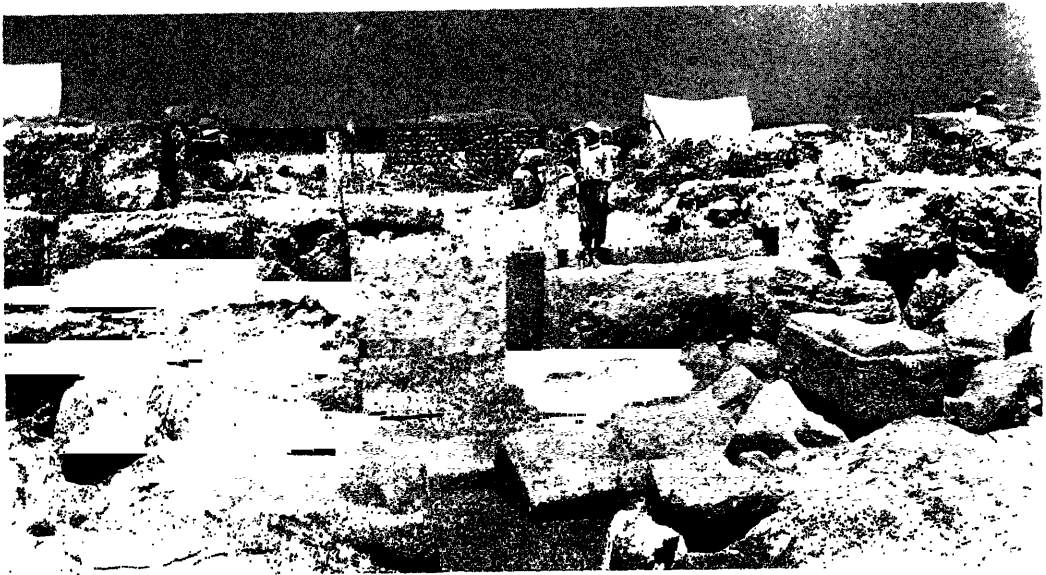


FIG. 1. THE SOUTH-EAST GATE (H), LOOKING WEST



FIG. 2. THE SOUTH GATE (M), LOOKING NORTH



FIG. 1. THE NORTH SEA-TOWER (F), LOOKING WEST TOWARDS THE CASTLE

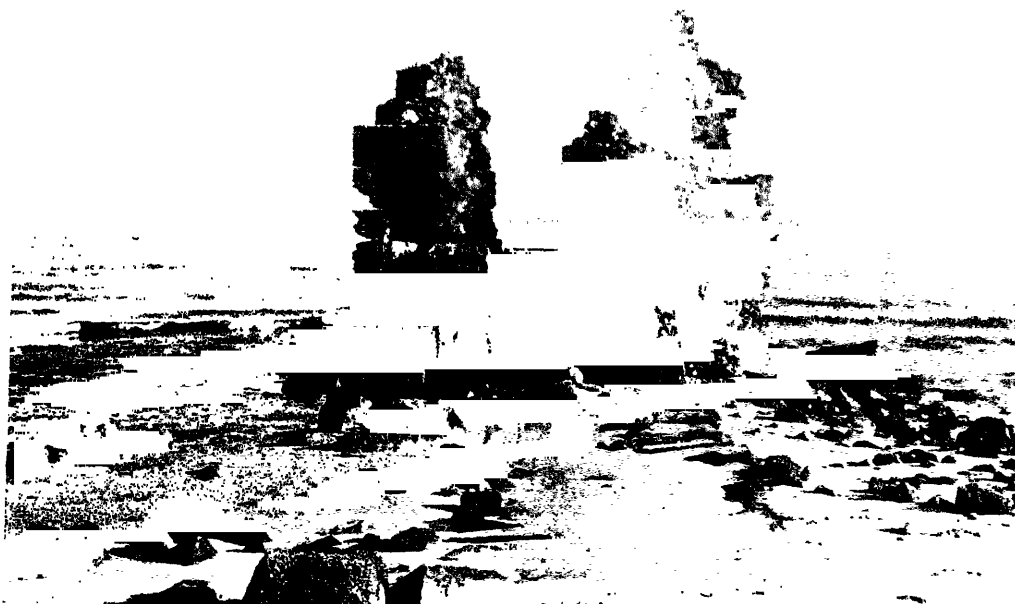


FIG. 2. THE NORTH SEA-TOWER, AS SEEN TO NORTH FROM (D)



FIG. 1. THE RECONSTRUCTED BATHS (A) FROM THE NORTH



FIG. 2. VENT IN (A) (Fig. 22, 1)



FIG. 3. ANGLE OF DOUBLE PIPING IN (A) (Fig. 22, 1)



FIG. 1
The centring from below, looking towards one of the haunches of the vault (pp. 128-9)

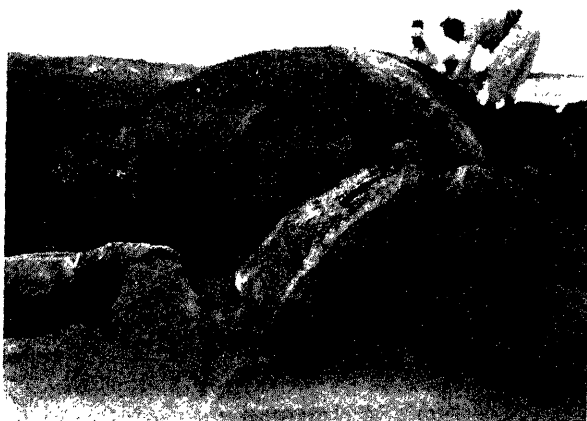


FIG. 2
Moulding the intrados in mud over earth and grass laid on a web of brushwood



FIG. 3
The back of the finished vault, with one of the haunches in front

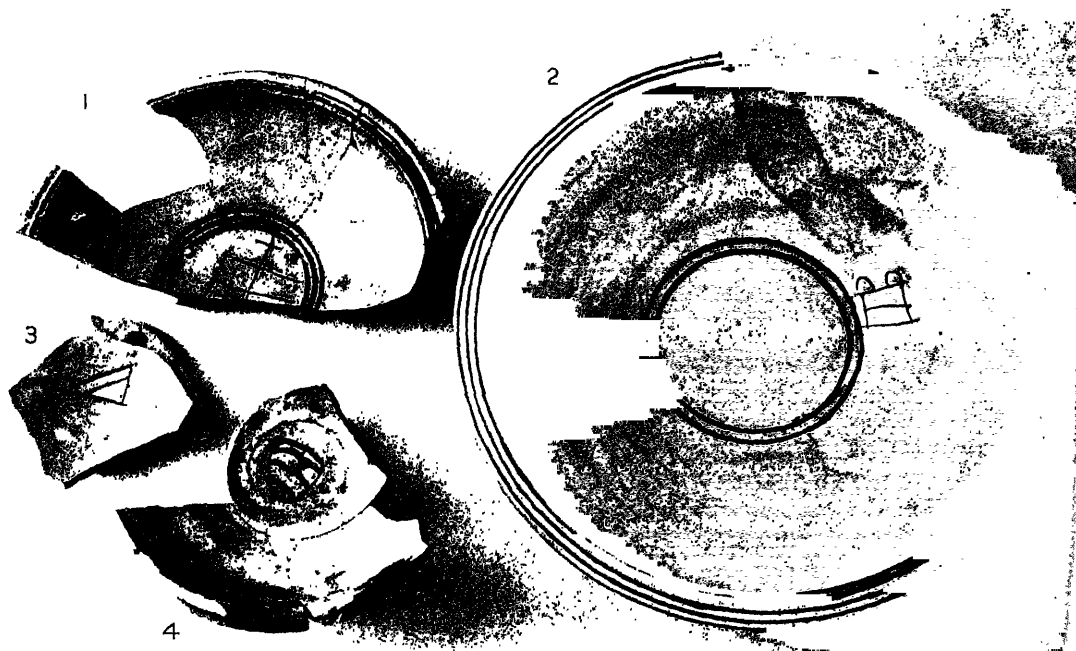


FIG. 1

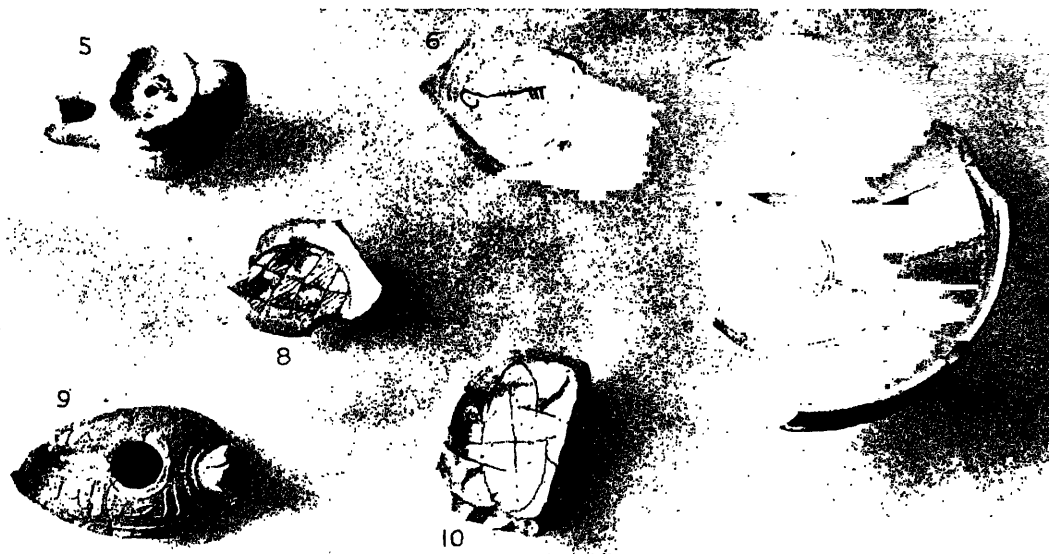


FIG. 2

GLAZED SLIP-WARE FROM THE BATHS (A)

MARGARET OUTRAM

1778—1863

MOTHER OF THE BAYARD OF INDIA



Written by

BY HER GREAT-GRAND-DAUGHTER
MARY FRANCES OUTRAM

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tapered field stones was laid (Pl. LII, 3). The broken vault in (6) was repaired in the same way, following a tradition at least as old as the Crusades. This maintains unchanged the Romanesque vault on semicircular groins (*à plein cintre*), simple, uniform but ponderous, which in Europe gave way to the ribbed Gothic vault (*croisée d'ogive*).¹ Is it possible that the lighter ribbed vault, adaptable to compartments of any given height or plan, was evolved by translating into stone the main features of a timber centring such as is shown in Pl. LII, 1; and notably the series of timbers that, together with the superimposed brushwood and mud, supported the line of intersection in such a centring, and roughly traced the line of the curve more precisely rendered by a stone rib?

Consequently while the first vault of (5) may be attributed, together with the shell of the building, to the Crusader town of the thirteenth century, the new work including (6) may be Crusading or may be later. The objects found in the filling of the rooms were a mixture of both periods, Crusader and Mamluk. The coins were chiefly of the first occupation, a *gros tournois* of Philip III for instance on the floor of (1) and Ayyubid coins elsewhere. But among a great many fragments of slip-ware with *sgraffito* designs under an iron-brown or yellow glaze were some with distinctive marks or blazons of both occupations (Pl. LIII); of these, (1-4) seem to be Crusader; (6-8), Mamluk; with possibly (10), which has the interlacing rings common on Sassanian ware (cf. also Fig. 20). One lamp (5) with an emerald glaze is of a type found at the Teutonic castle of Montfort in Galilee (*Qal'at el Qurain*), also of the thirteenth century; the other (9), a surface find, can hardly be earlier than the Mamluk conquest, judging from the letter forms (Fig. 29). Evidently the house was still in use under the Mamluk occupation of the fourteenth and fifteenth centuries, when the castle became the centre of a district (*'amal*).² If so, was it the Mamluk garrison that converted it into baths? The fact that a Gothic keystone (Fig. 25) was re-used in making the hypocaust points directly to Mamluk effort. Indeed baths agreed better with Egyptian than with Frankish habits. Some of the country-born Latins of the third and fourth generations may have come to prize the pleasures of Syrian baths; but to Usāma b. Munqidh, the contemporary of Saladin, the behaviour of the Franks when confronted with such an unaccustomed novelty seemed naïve and odd, a subject for amusing anecdote.³

العذر لله
الإقبال صامه

Eternal luck

Happiness to its proprietor

FIG. 29

C. N. J.

¹ Viollet-le-Duc, op. cit., IV. 19.

² *Subh al-A'shā*, IV. 152.

³ *Kitāb al-I'tibār*, ed. Hitti, p. 136 f.; trans. (Princeton, 1930), p. 165.

COINS IN THE PALESTINE MUSEUM. II

(*Local varieties, continued from Vol. I, No. 2, pp. 70-3.*)

Ascalon.

Æ.		¹ Head of HERACLES (?) r.	
16 mm.	↑	* Rv. Prow of galley l.;	
3.88 grm.		above: A C	
* (232.2)		* db.	Pl. LIV, No. 1.

Æ.		¹ Head r., as on preceding;	
19 mm.		db.	
4.92 grm.	↑	Rv. Prow l.;	
(232.3)		above: A C below: O M	
		db.	Pl. LIV, No. 2.
		(Year 49 of Ascalon = 56-55 B.C.) ²	

Æ.		³ Head of POSEIDON (?) r.	
23 mm.	↑	Rv. Eagle standing l.; palm-branch in field r.; across field (l. and r.):	
13.57 grm.		A Σ Θ M	Pl. LIV, No. 3.
(233.1)		(Year 49 = 56-55 B.C.) ²	

Æ.		⁴ Head of AUGUSTUS r.; in field, l. and r.:	
23 mm.		C E	
12.02 grm.		db.	
(237.1)	↑	Rv. Female figure, wearing (? turreted crown—off flan,) long gown and mantle, standing l. on galley, holding in l. hand aphlaston and in r. sceptre; in field l., a dove and: A C	
		in field r.: Z P	
		db.	Pl. LIV, No. 4.
		(Year 117 = A.D. 13-14.)	

* In addition to conventional abbreviations the following are used:

Rv. = reverse. db. = dotted border.

L. = bust laureate. LPC. = bust laureate, wearing paludamentum and cuirass.

Numbers in brackets in the left-hand column are the serial numbers of the coins in the Palestine Museum.

¹ Cf. *British Museum Catalogue, Palestine*, p. 109, No. 31, &c.

² From their fabric these coins could be much later; the possibility of a second era is mentioned, *ibid.* p. xlix, n. ³ *Ibid.*, p. 106, No. 16, similar. ⁴ *Ibid.*, p. 114, No. 72, similar.

Gaza.

Æ. ¹ Bust of GETA r. wearing paludamentum and cuirass: from l.:
 24 mm. - - CCETIMIOCT[Ε]TAC - -
 12.45 grm. db.
 (348.1) ↑ Rv. Temple, showing two columns, containing figures of Artemis, with
 bow and quiver, and Marnas; in centre: τ^{II}
 in field, l. and r.: Ζ C
 in ex.: ΓΑΖΑ
 db.
 (Year 260 of Gaza = A.D. 199-200.)

Pl. LIV, No. 9.

Raphia.

Æ. COMMODUS r., LPC.; from l.:
 28 mm. ΑΥΤΑΥ ΦΗΚΟΜΟΔΟC
 17.26 grm. db.
 (361.1) ↑ ²Rv. Roma (?) helmeted, seated l., holding in l. hand spear and extending
 r. towards small nude male figure (? Marnas) standing to front, looking
 l.; on r., small figure of Artemis standing l. with bow and quiver;
 on l.: ΠΑΦΙΑ on r.: [Θ] ΛC
 db.
 (Year 239 of Raphia = A.D. 179-180.)

Pl. LIV, No. 10.

Æ. SEPTIMIUS SEVERUS r., LPC.; from l.:
 25 mm. - - Α•CΕΠ•CΕ ΟΥΗΡΟC•Π•[CΕΒ]
 16.49 grm. db.
 (363(1).1) ↑ ³Rv. City-goddess, wearing turreted crown, long robe and mantle,
 standing l., holding in l. hand cornucopiae and in r. infant Dionysos
 seated l., holding bunch of grapes;
 on r.: ΠΑΦΙΑ on l.: ΑΞC
 db.
 (Year 261 = A.D. 201/2.)

Pl. LIV, No. 11.

Æ. SEVERUS ALEXANDER r., LPC.; from l.:
 23 mm. [ΑΥΤΚΑΙΜΑCΕΑ]ΛΕ[Ξ]ΑΝΔ[P] - -
 11.5 grm. db.
 (368(1).1)

¹ B.M.C., p. 166, No. 137, similar.

² B.M.C., p. 171, No. 2, similar.

³ Ibid., p. 171, No. 1 (on a coin of Commodus).

↗¹ *Rv.* Dionysos, with chlamys on shoulders, standing l., resting l. hand on thyrsos and holding cista (?) in r.; in field l., panther seated l., looking up;
 on l.: 4CIE7A on r.: - A9IA
 db.
 (Year 290=A.D. 230/1.)

Pl. LIV, No. 12.

Caesarea (Samaria).

Æ. ² SEPTIMIUS SEVERUS r., LPC.; from centre, on r.:
 28 mm. - - SARMA - - [PTSEVERVSPP ERTA] -

16.74 grm. db.

(453.1) ↗*Rv.* Founder, in toga, ploughing r. with ox and cow; above, Nike flying l. with wreath extended in r. hand;

above: COLPRFL in ex.: CAESARE -
 AVG[PC]

db.

Pl. LIV, No. 13.

Æ. ³ SEVERUS ALEXANDER r., L.; from l.:
 27 mm. IMCSEV[ER] - -

11.73 grm. db.

(463.1) ↓*Rv.* Eagle with wings spread, supporting wreath inscribed [SPQR];
 from l.: CIFAV CAES

in ex.: METRO

db.

Pl. LV, No. 14.

Diospolis-Lyddā.

Æ. ⁴ Bust of CARACALLA r., radiate, wearing paludamentum and cuirass;
 26 mm. from l.:

11.42 grm. AVIKMAV ANI[ΩNEINO]

(517.1) db.

↓*Rv.* Temple, showing four columns with Corinthian capitals and Attic bases, supporting barrel-vault represented by two dotted lines with a continuous undulating line between; in centre, goddess wearing turreted crown and veil flying out behind,⁵ short tunic and cuirass (?), standing l. with spear in l. hand, wreath (?) in r.;

on l.: - - CEO on r.: ΔΙΟCΠ

in ex.: ΕΙΘ⁶

db.

Pl. LV, No. 15.

(Year 9=A.D. 207/8.)

¹ Ibid., p. 171, No. 3 (on a coin of Septimius Severus).

³ Ibid., p. 27, No. 118, similar.

⁵ What looks like a veil flying out behind may be Nike flying l. extending wreath (imperfectly struck).

² Ibid., p. 19, No. 54, &c.

⁴ Ibid., p. 43, No. 3, similar.

⁶ For ΕΤΘ.

Æ. ¹ CARACALLA r., LPC.; from l.:
 24 mm. [AVTKAI] MA•A[N] - -
 12.92 gm. db.
 (519.1) ↑ *Rv.* Draped bust of City-goddess l., wearing turreted crown; in field l.: ε
 from l.: ΑΣΠΙΣ ΔΙΟΠΟ
 db. Pl. LV, No. 16.

Ptolemais-Ace.

Æ. VALERIAN l., LPC.; from l.:
 25 mm. IMPGE[LIC VA]LERIANVSAV
 13.08 gm. db.
 (1053(1).1) ² *Rv.* Zeus Heliopolites, wearing kalathos, standing to front holding
 flail (?) in r. hand, with ears of corn in l.; below, on either side, fore-
 parts of two bulls; from l.: COLP TO L
 db. Pl. LV, No. 17.

Æ. ³ VALERIAN r., LPC.; from l.:
 27 mm. - - - LERIANVSAVG
 12.05 gm. db.
 (1053(2).1) ↑ *Rv.* Fig-tree between two low altars from which rise serpents; caduceus
 in field r.; from l.: COL P T OL [-]
 db. Pl. LV, No. 18.

Nysa-Scythopolis.

Æ. CARACALLA r., LPC.; from l.:
 30 mm. AV[TK]MA ANTU •CEB
 13.42 gm. db.
 (656.1) ↑ *Rv.* Zeus, with himation over lower limbs, on l. shoulder and flying out
 behind, seated l. on high-backed throne, holding in l. hand sceptre and
 in r. Nike r. extending a wreath; from l.:
 NVC•CK[V] ΘΟΠ •ΙΕΡ•Α•CVA
 in ex.: OC (reading outwards).⁴
 db. Pl. LV, No. 19.

Sebaste.

Æ. CARACALLA r., LPC.; from l.:
 22 mm. [IMPCM]AVR ANTONIAVG
 7.76 gm. db.
 (644.1)

¹ de Saulcy, Pl. IX, No. 2.

² Cf. *Rv.* types of Neapolis, Palestine, *B.M.C.*, p. 49, No. 27, &c.

³ Babelon, *Les Perses Achéménides*, p. 227, No. 1558.

⁴ Probably intended to conclude the inscription and not to be read as a date.

↖¹ *Rv.* Sphinx, with spiked head-dress, seated l., looking to front, r. forepaw raised over wheel, wing terminating in human head l. radiate; above: COL L SEP in ex.: SEBASTE
db. Pl. LV, No. 20.

Dora.

Æ. Draped bust of JULIA DOMNA r.; from l.:
23 mm. IOY•ΔO MNACEB
10.55 gm. db.
(987.1) ↑ *Rv.* Draped bust of City-goddess r., wearing turreted crown and veil; in field r., prow of galley r.; from l.:
ΔΩΠ•N AY•EIC
db. Pl. LV, No. 21.
(Year 265, Pompeian era=A.D. 201/2.)

Bostra.

Æ. PHILIP SENIOR r., LPC.; from l.:
31 mm. [IMCA] - - L - - PPOSAVG (*sic*)
17.69 gm. db.
(1542.1) ↖² *Rv.* Bust of Sarapis r., wearing kalathos and taenia, drapery round shoulders, star on chest; from l.:
COLMETRO POLISBOSTRA
db. Pl. LV, No. 22.

Æ. As preceding:
27 mm. IMCASMIVL PHILIPPOSAVG (*sic*)
17.39 gm. ↓ *Rv.* As preceding:
(1542.2) [COLMETRO] POLISBOSTRA Pl. LV, No. 23.

Æ. PHILIP SENIOR r., LPC.; from l.:
27 mm. IMCASMIVL PHILIPPVS[AVG]
16.25 gm. db.
(1541.1) ↘³ *Rv.* Male bust r., wearing taenia, drapery over shoulders and star on chest; from l.:
COLMETROPOLISBOSTRA
db. Pl. LVI, No. 24.

¹ *B.M.C.*, p. 81, No. 19, similar.

² Or bust of Zeus-Ammon? See discussion on Dussaud's identification of Dusares with Zeus-Ammon, *B.M.C., Arabia*, pp. xxvi ff., also *Rev. Num.*, 1911, pp. 69 ff.

³ The god here represented (Dusares?) seems identical with the Sarapis or Zeus-Ammon on the preceding coin except that he does not wear the kalathos; this may lend support to Dussaud's identification, which is questioned in the references quoted. Cf. *Rv.* type, *B.M.C., Arabia*, p. 23, No. 39.

Damascus.

Æ. Draped bust of OTACILIA SEVERA r., hair rolled, ending in plaits turned up
29 mm. on back of head and secured at the top by stephane; horns of crescent
15.53 grm. showing on either side of bust; from l.:
(2383.1) MOTACSEVERAAVG

db.

↖¹ Rv. Goddess, wearing turreted crown and long robe in folds over lower limbs, reclining l. in tunnel (aqueduct) over stream issuing r. out of small cubical block from which rise three short vertical lines (? flaming altar); she holds in r. hand (extended) a bunch of corn and in l. cornucopiae; above, a temple showing four columns, pediment containing sun-disk, podium resting on top of tunnel; in the temple, Marsyas walking l. with water-skin; in field l., a star; r., a crescent; from l.:

COLDAM ASMETRO

in ex.: ΠΗΓΑΙ

db.

Pl. LVI, No. 25.

Æ. PHILIP SENIOR and PHILIP JUNIOR, busts confronted, the former r.
30 mm. laureate, the latter l. radiate, each wearing paludamentum and cuirass;
16.07 grm. from l.:
(2386.1) -- ILIPPVSAV

in ex. (reading outwards): GG

db.

↖ Rv. Heracles, nude, standing to front, looking l., holding over extended r. arm lion-skin and leaning with l. hand on club; in field r., palm-branch;² from l.: COLDA -- ETRO

db.

Pl. LVI, No. 26.

Æ. PHILIP SENIOR r., LPC.; from l.:
28 mm. IMPM ---

15.43 grm. db.

(2386(1).1) ↑³ Rv. Goddess, wearing turreted crown, in long robe hanging from shoulders, leaving body uncovered but wrapped in folds over lower limbs, reclining l. above stream in which river-god Chrysoroas swims r.; she holds two ears of corn in r. hand and (? cornucopiae) in l.; from l.:

COL•DAM --

in ex.: XPYCO --

db.

Pl. LVI, No. 27.

¹ Imhoof-Blumer, *Nymphen und Chariten*, *Journ. Internat. d'Arch. Numismatique*, Tome 11 (1908), p. 170; also Head, *Historia Numorum* (1911), p. 784.

² Type much worn; perhaps holding in l. hand club (downwards) and palm-branch.

³ Cf. type of Trebonianus Gallus, *B.M.C., Galatia*, p. 287, No. 28.

Gadara.

Æ. NERO r., L.; from r.:
 21 mm. [N]EPΩNKAI EAP
 9.94 gm. db.
 (2490.1) ↑ Rv. City-goddess, wearing turreted crown, long gown and mantle, standing l., extending wreath in r. hand, holding (? cornucopiae) in l.; in field l., palm-branch; also:
 LAAP from r.: [Γ] AΔAPA
 db. Pl. LVI, No. 28.
 (Year 131, Pompeian era = A.D. 67-68.)

Æ. SEPTIMIUS SEVERUS r., L.; from r.:
 34 mm. AYT - -
 21.25 gm. db.
 (2498.1) ↑ Rv. Galley l. with oars and rudder, heads of rowers showing above deck and nude male figure seated l. at stern; above:
 [ΠΟ - -]
 ΗΙΕΩΝ
 [Γ]AΔ[AP]ΕΩ
 ΕΤ - ΖC
 db. Pl. LVI, No. 29.
 (Between A.D. 197 and 206.)

Æ. CARACALLA (? or Elagabalus) r., LPC.; from l.:
 34 mm. AVKMA[V] - - ANTW - -
 18.72 gm. db.
 (2499.1) ↘ Rv. Similar to preceding; amphora at prow; in ex., two dolphins;
 ΠΟΜΠ -
 ΓAΔ[A]PEW -
 Pl. LVI, No. 30.

Æ. GORDIAN III r., LPC.; from l.
 26 mm. [IM] - - OPΔIA - -
 14.97 gm. db.
 (2501.1) ↙ Rv. Galley r., with oars, heads of rowers, and male figure seated r. at stern; over prow, standard (? or lamp hung on a pole); above:
 - ΟΜΠ
 [Γ]AΔAPE
 WN
 db. Pl. LVI, No. 31.

¹ Cf. de Saulcy, p. 302 and Pl. XV.

Philadelphia.

Æ. ¹ Female bust l., veiled and draped; from l.:

18 mm. ΦΙΛΑΔΕΛΦΕ - -

5.82 gm. db.

(1607.1) ↑ *Rv.* Five ears of corn on stems bound below with a leaf on either side;
around: - - [M C]

db.

Pl. LVI, No. 32.

Æ. LUCIUS VERUS r., LPC.; from l.:

25 mm. АҮТ•КАІС•А АҮР•ОҮНРОС

14.45 grm. db.

(1625.1) ↑ ² *Rv.* Veiled and draped bust of the goddess Asteria r., with star above her head; from l.:

ΦΙΛ•ΚΟΙ•[C]ΥΡΙ ΘΕΑΑCΤ[Ε]ΡΙΑ

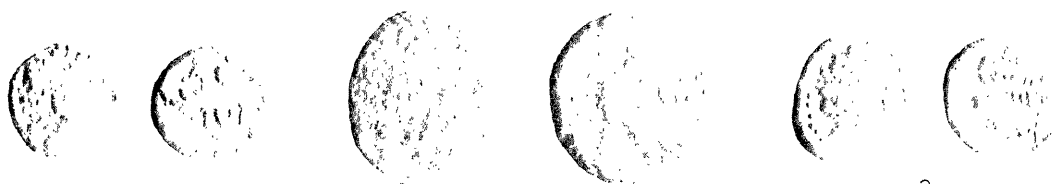
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Pl. LVI, No. 33.

C. L.

¹ Asteria?

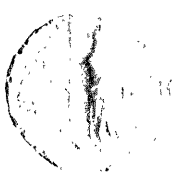
² Cf. type of Marcus Aurelius, *B.M.C., Arabia*, p. 39, No. 12.



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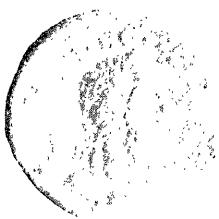
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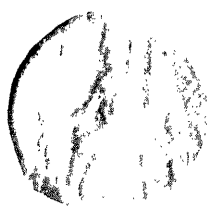
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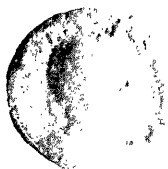


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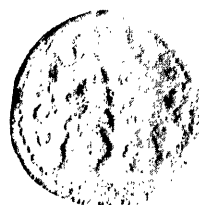
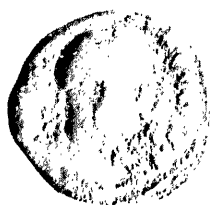
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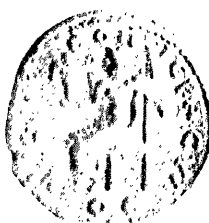
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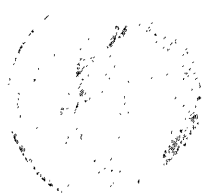


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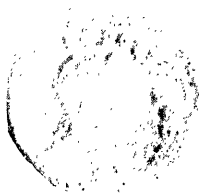


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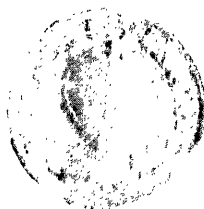




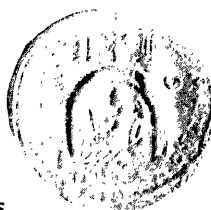
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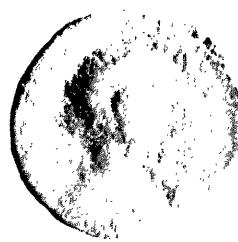
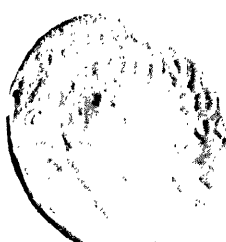
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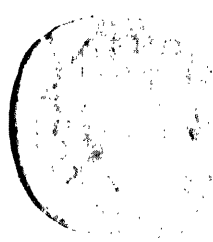
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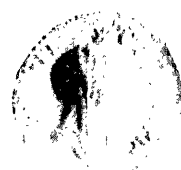
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